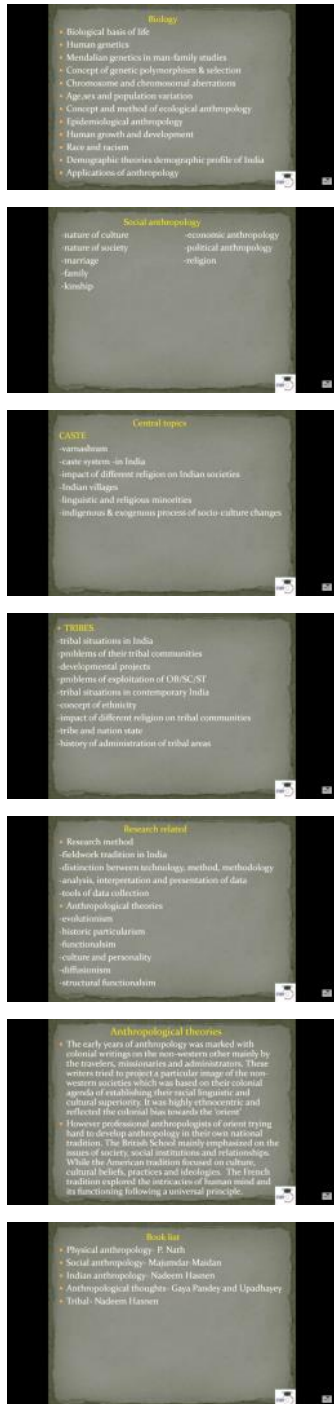


Anthropology Optional Guidance

12 July 2018 12:14 PM



Syllabus

PAPER-I

- 1.1 Meaning, Scope and development of Anthropology.
- 1.2 Relationships with other disciplines : Social Sciences, behavioural Sciences, Life Sciences, Medical Sciences, Earth Sciences and Humanities.
- 1.3 Main branches of Anthropology, their scope and relevance :
 - (a) Social-cultural Anthropology.
 - (b) Biological Anthropology.
 - (c) Archaeological Anthropology.
 - (d) Linguistic Anthropology.
- 1.4 Human Evolution and emergence of Man :
 - (a) Biological and Cultural factors in human evolution.
 - (b) Theories of Organic Evolution (Pre-Darwinian, Darwinian and Post-Darwinian).
 - (c) Synthetic theory of evolution; Brief outline of terms and concepts of evolutionary biology (Doll's rule, Cope's rule, Gause's rule, parallelism, convergence, adaptive radiation, and mosaic evolution).
- 1.5 Characteristics of Primates; Evolutionary Trend and Primate Taxonomy; Primate Adaptations; (Arboreal and Terrestrial) Primate Taxonomy; Primate Behaviour; Tertiary and Quaternary fossil primates; Living Major Primates; **Comparative Anatomy of Man and Apes; Skeletal changes due to erect posture and its implications.**
- 1.6 Phylogenetic status, characteristics and geographical distribution of the following :
 - (a) Plio-preleistocene hominids in South and East Africa—Australopithecines.
 - (b) *Homo erectus* : Africa (*Paranthropus*), Europe (*Homo erectus* (*heidelbergensis*), Asia (*Homo erectus javanicus*, *Homo erectus pekinesis*).
 - (c) Neanderthal man—La-chapelle-aux-saints (Classical type), Mt. Carmel (Progressive type).
 - (d) Rhodesian man.
 - (e) *Homo sapiens*—Cromagnon, Grimaldi and Chancelade.
- 1.7 The biological basis of Life : The Cell, DNA structure and replication, Protein Synthesis, Gene, Mutation, Chromosomes, and Cell Division.
- 1.8 (a) Principles of Prehistoric Archaeology. Chronology : Relative and Absolute Dating methods.
- (b) Cultural Evolution—Broad Outlines of Prehistoric cultures :
 - (i) Paleolithic
 - (ii) Mesolithic
 - (iii) Neolithic
 - (iv) Chalcolithic
 - (v) Copper-Bronze Age
 - (vi) Iron Age

[Make a timeline]
- 2.1 **The Nature of Culture** : The concept and Characteristics of culture and civilization; Ethnocentrism vis-a-vis Cultural Relativism. **[Write their relevance]** [Refer IGNOU]
- 2.2 **The Nature of Society** : Concept of Society; Society and Culture; Social Institution; Social groups; and Social stratification. **[Memorise definition given by atleast 2 scholars]**
- 2.3 **Marriage** : Definition and universality; Laws of marriage (endogamy, exogamy, hypergamy, hypogamy, incest taboo); Type of marriage (monogamy, polygamy, polyandry, group marriage). **Write intro then definition then examples with their functional relevance and then conclude** [Bala sir's notes]
Functions of marriage; Marriage regulations (preferential, prescriptive and proscriptive); Marriage payments (bride wealth and dowry). **[Give a contemporary dimension at end. Write dynamic relevance]**
- 2.4 **Family** : Definition and universality; Family, household and domestic groups; functions of family; Types of family (from the perspectives of structure, blood relation, marriage, residence and succession); Impact of urbanization, industrialization and feminist movements on family.
- 2.5 **Kinship** : Consanguinity and Affinity; Principles and types of descent (Unilineal, Double, Bilateral Ambilineal); Forms of descent groups (lineage, clan, phratry, moiety and kindred); Kinship terminology (descriptive and classificatory); Descent, Filiation and Complimentary Filiation; Decent and Alliance.
3. **Economic Organization** : Meaning, scope and relevance of economic anthropology; Formalist and Substantivist debate; Principles governing production, distribution and exchange (reciprocity, redistribution and market), in communities, subsisting on hunting and gathering, fishing, swiddening, pastoralism, horticulture, and agriculture; globalization and indigenous economic systems.
4. **Political Organization and Social Control** : Band, tribe, chiefdom, kingdom and state; concepts of power, authority and legitimacy; social control, law and justice in simple Societies.
5. **Religion** : Anthropological approaches to the study of religion (evolutionary, psychological and functional); monotheism and polytheism; sacred and profane; myths and rituals; forms of religion in tribal

PAPER-II

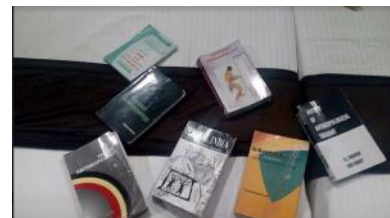
- 1.1 **Evolution of the Indian Culture and Civilization—** Prehistoric (Palaeolithic, Mesolithic, Neolithic and Neolithic-Chalcolithic), Protohistoric (Indus Civilization). Pre-Harappan, Harappan and post Harappan cultures. Contributions of the tribal cultures to Indian civilization.
- 1.2 **Palaeo—**Anthropological evidences from India with special reference to Siwaliks and Narmada basin (*Ramapithecus*, *Sivapithecus* and *Narmada Man*).
- 1.3. **Ethno-archaeology in India:** The concept of ethnoarchaeology; Survivals and Parallels among the hunting, foraging, fishing, pastoral and peasant communities including arts and crafts producing communities.
2. **Demographic profile of India—**Ethnic and linguistic elements in the Indian population and their distribution. Indian population—factors influencing its structure and growth.
- 3.1 eThe structure and nature of traditional Indian social system—Varnashram, Purushartha, Karma, Rina and Rebirth.
- 3.2 **Caste system in India—** Structure and characteristics Varna and caste, Theories of origin of caste system, Dominant caste, Caste mobility, Future of caste system, Jajmani system, Tribe-case continuum. [Read Rajni Kothari, Zoya Hasan, Srinivas]
- 3.3 Sacred Complex and Nature-Man-Spirit Complex.
- 3.4. Impact of Buddhism, Jainism, Islam and Christianity of Indian society.
4. Emergence, growth and development in India— Contributions of the 18th, 19th and early 20th Century scholar-administrators. Contributions of Indian anthropologists to tribal and caste studies.
- 5.1 **Indian Village—**Significance of village study in India; Indian village as a social system; Traditional and changing patterns of settlement and inter-caste relations; Agrarian relations in Indian villages; Impact of globalization on Indian villages.
- 5.2 Linguistic and religious minorities and their social, political and economic status.
- 5.3 Indigenous and exogenous processes of sociocultural change in Indian society; Sanskritization, Westernization, Modernization; Inter-play of little and great traditions; Panchayati Raj and social change; Media and Social change.
- 6.1 **Tribal situation in India—**Bio-genetic variability, linguistic and socio-economic characteristics of the tribal populations and their distribution.
- 6.2 **Problems of the tribal Communities—**Land alienation, poverty, indebtedness, low literacy, poor educational facilities, unemployment, underemployment, health and nutrition.
- 6.3 Developmental projects and their impact on tribal displacement and problems of rehabilitation. Development of forest policy and tribals. Impact of urbanisation and industrialization on tribal populations.
- 7.1 Problems of exploitation and deprivation of Scheduled Castes, Scheduled Tribes and Other Backward Classes. Constitutional safeguards for Scheduled Tribes and Scheduled Castes.
- 7.2 Social change and contemporary tribal societies : Impact of modern democratic institutions, development programmes and welfare measures on tribals and weaker sections.
- 7.3 The concept of ethnicity; Ethnic conflicts and political developments; Unrest among tribal communities; Regionalism and demand for autonomy; Pseudo-tribalism. Social change among the tribes during colonial and post-Independent India. [K S Singh's view - idea of tribe is colonial]
- 8.1 Impact of Hinduism, Buddhism, Christianity, Islam and other religions on tribal societies.
- 8.2 Tribe and nation state—a comparative study of tribal communities in India and other countries.
- 9.1 History of administration of tribal areas, tribal policies, plans, programmes of tribal development and their implementation. The concept of PTGs (Primitive Tribal Groups), their distribution, special programmes for their development. Role of N.G.O.s in tribal development.
- 9.2 Role of anthropology in tribal and rural development.
- 9.3 Contributions of anthropology to the understanding of regionalism, communalism and ethnic and political movements. **[Connect theories with current movements in India like Jharkhand, Naga movement. Check ministry website for successful economic programs]**

- 1) General anthro ...Nadeem Hasnain
- 2) Socio cultural anthro ...Vaid (M&M)
- 3) History of anthropological thought (Strictly as per

- and justice in simple Societies.
5. **Religion** : Anthropological approaches to the study of religion (evolutionary, psychological and functional); monotheism and polytheism; sacred and profane; myths and rituals; forms of religion in tribal and peasant Societies (animism, animatism, fetishism, naturism and totemism); religion, magic and science distinguished; magico-religious functionaries (priest, shaman, medicine man, sorcerer and witch). [Refer Nadeem Husnain. Write all examples]
 6. **Anthropological theories** :
 - [Make 1 page note. Write dimensions]
 - [Background story > example of theory > case study > criticism > characteristic keywords > Diagram]
 - (a) Classical evolutionism (Tylor, Morgan and Frazer)
 - (b) Historical particularism (Boas) Diffusionism (British, German and American)
 - (c) Functionalism (Malinowski); Structural—Functionism (Radcliffe-Brown)
 - (d) Structuralism (L'evi-Strauss and E. Leach)
 - (e) Culture and personality (Benedict, Mead, Linton, Kardiner and Cora-du Bois)
 - (f) Neo—evolutionism (Childe, White, Steward, Sahlins and Service)
 - (g) Cultural materialism (Harris)
 - (h) Symbolic and interpretive theories (Turner, Schneider and Geertz)
 - (i) Cognitive theories (Tyler, Conklin)
 - (j) Post-modernism in anthropology.
 7. **Culture, Language and Communication** :
 - Nature, origin and characteristics of language; verbal and **non-verbal communication**; social context of language use.
 8. **Research methods in Anthropology** :
 - (a) Fieldwork tradition in anthropology
 - (b) Distinction between technique, method and methodology
 - (c) Tools of data collection : observation, interview, schedules, questionnaire, case study, genealogy, life-history, oral history, secondary sources of information, participatory methods.
 - (d) Analysis, interpretation and presentation of data.
 - 9.1 **Human Genetics** : Methods and Application :
 - Methods for study of genetic principles in man-family study (pedigree analysis, twin study, foster child [B N Das case study], co-twin method, cytogenetic method, chromosomal and karyo-type analysis), biochemical methods, immunological methods, D.N.A. technology and recombinant technologies.
 - 9.2 Mendelian genetics in man-family study, single factor, multifactor, lethal, sub-lethal and polygenic inheritance in man.
 - 9.3 Concept of genetic polymorphism and selection, Mendelian population, Hardy-Weinberg law; causes and changes which bring down frequency-mutation, isolation, migration, selection, inbreeding and genetic drift. Consanguineous and non-consanguineous mating, genetic load, genetic effect of consanguineous and cousin marriages.
 - 9.4 Chromosomes and chromosomal aberrations in man, methodology.
 - (a) Numerical and structural aberrations (disorders).
 - (b) Sex chromosomal aberration- Klinefelter (XXY), Turner (XO), Super female (XXX), intersex and other syndromic disorders.
 - (c) Autosomal aberrations- Down syndrome, Patau, Edward and Cri-du-chat syndromes.
 - (d) Genetic imprints in human disease, genetic screening, genetic counselling, human DNA profiling, gene mapping and genome study.
 - 9.5 Race and racism, biological basis of morphological variation of non-metric and characters. Racial criteria, racial traits in relation to heredity and environment; biological basis of racial classification, racial differentiation and race crossing in man.
 - 9.6 **Age, sex and population variation as genetic marker** :
 - ABO, Rh blood groups, HLA Hp, transferring, Gm, blood enzymes. Physiological characteristics-Hb level, body fat, pulse rate, respiratory functions and sensory perceptions in different cultural and socio economic groups.
 - 9.7 **Concepts and methods of Ecological Anthropology** :
 - Bio-cultural Adaptations—Genetic and Non-genetic factors. Man's physiological responses to environmental stresses: hot desert, cold, high altitude climate.
 - 9.8 **Epidemiological Anthropology** : Health and disease. Infectious and non-infectious diseases, Nutritional deficiency related diseases.
 10. **Concept of human growth and Development** : [Make graphs] Stages of growth—pre-natal, natal, infant, childhood, adolescence, maturity, senescence.
 - Factors affecting growth and development genetic, environmental, biochemical, nutritional, cultural and socio-economic.
 - Ageing and senescence. Theories and observations
 - Biological and chronological longevity. Human physique and somatotypes. Methodologies for growth studies.
 - 11.1 Relevance of menarche, menopause and other bioevents to fertility. Fertility patterns and differentials.
 - 11.2 Demographic theories-biological, social and cultural.
 - 11.3 Biological and socio-ecological factors influencing fecundity, fertility, natality and mortality.
 12. **Applications of Anthropology** :
 - Anthropology of sports,
 - Nutritional anthropology,
 - Anthropology in designing of defence and other equipments

- 1) General anthro ...Nadeem Hasnain
 - 2) Socio cultural anthro ...Vaid (M&M)
 - 3) History of anthropological thought (Strictly as per syllabus, not cover to cover)...Upadhyay
 - 4) **Indian anthropologyHasnain**
 - 5) Tribal India ...Hasnain
 - 6) Physical anthro....Nath
- (evolution from apes to humans read from miniratnam) – After that miniratnam notes....especially its paper 2 notes .
- Website for anthropological thoughts not covered in the book
<http://anthropology.ua.edu/cultures/cultures.php>
 Only these material I referred to from cover to cover unless stated otherwise...these were sufficient for attempting maximum questions in Anthro paper.

From <<http://mrunal.org/2017/08/upsc-ias-ips-toppers-interview-abhishek-singh-anthropology-free-notes.html#1>>



Make notes for Paper II like this :
https://drive.google.com/open?id=0ByLJaX_yH_LoUk5sMUh0a19oaDA

Annual Tribal report **Kaka Report on Tribal - examples, case studies**

Himanshu Jain

1. Notes Banao of 200 words - of each part of syllabus - with case study, example, data (3 books), static ke liye alag
2. Focus a lot on Physical anthro
3. Watch Sharon Gursky for Primates
4. From Ape to Man, a documentary for Evolution
5. Till 1.3 - read from anywhere
6. 1.4 Braintree
7. 1.5 Braintree P Nath V M Das Vaid sir
8. 1.6 P Nath, BT, Vaid
9. 1.7 same

Find statewide critique of Sixth schedule
 Starting the Optional :
<https://youtu.be/IXCqmQOsw88?t=26m35s>
 Down to Earth
 EPW related to anthro
 Better India website
 The Social Story website

Conclusion - either a recommendation or summary

B M Das for Bio Anthro
 Vaid, Majumdar for Soc-Cul
 Upadhyay & Pandey - all Anthro Thoughts

Devendra
 Socio - Majumdar, NCERT
 Paper I pre history - Wiki
 Bio - P Nath, NCERT
 Paper II - Pre history - Singh & Sahay
 Indian Soc - Nadeem, NCERT
 Tribal India - Nadeem, Xaxa report
 Yojana Jan 2014

88985 45425
 Pradeep Yadav

[Write background], Forensic Anthropology,
Methods and principles of personal identification and
reconstruction,
Applied human genetics—Paternity diagnosis, genetic
counselling and eugenics,
DNA technology in diseases and medicine, serogenetics and
cytogenetics in reproductive biology
[Make notes from Braintree]

PAPER-I	1.7 The biological basis of Life : The Cell, DNA structure and replication, Protein Synthesis, Gene, Mutation, Chromosomes, and Cell Division.	3. Economic Organization : Meaning, scope and relevance of economic anthropology; Formalist and Substantivist debate; Principles governing production, distribution and exchange (reciprocity, redistribution and market), in communities, subsisting on hunting and gathering, fishing, swiddening, pastoralism, horticulture, and agriculture; globalization and indigenous economic systems.	7. Culture, Language and Communication : Nature, origin and characteristics of language; verbal and non-verbal communication ; social context of language use.	9.5 Race and racism, biological basis of morphological variation of non-metric and characters. Racial criteria, racial traits in relation to heredity and environment; biological basis of racial classification, racial differentiation and race crossing in man.	PAPER-II	6.1 Tribal situation in India —Bio-genetic variability, linguistic and socio-economic characteristics of the tribal populations and their distribution.
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1.3 Main branches of Anthropology, their scope and relevance :	(i) Paleolithic		(b) Distinction between technique, method and methodology		1.2 Palaeo —Anthropological evidences from India with special reference to Siwaliks and Narmada basin (<i>Ramapithecus, Sivapithecus and Narmada Man</i>).	
(a) Social-cultural Anthropology.	(ii) Mesolithic	4. Political Organization and Social Control : Band,	(c) Tools of data collection : observation, interview, schedules, questionnaire, case study, genealogy, life-history, oral history, secondary sources of information, participatory methods.		1.3. Ethno-archaeology in India: The concept of ethnoarchaeology; Survivals and Parallels among the hunting, foraging, fishing, pastoral and peasant communities including arts and crafts producing communities.	
(b) Biological Anthropology.	(iv) Chalcolithic	tribe, chiefdom, kingdom and state; concepts of power, authority and legitimacy; social control, law and justice in simple Societies.	(d) Analysis, interpretation and presentation of data.			
(c) Archaeological Anthropology.	(v) Copper-Bronze Age			9.7 Concepts and methods of Ecological Anthropology :	2. Demographic profile of India —Ethnic and linguistic elements in the Indian population and their distribution. Indian population—factors influencing its structure and growth.	
(d) Linguistic Anthropology.	(vi) Iron Age	5. Religion : Anthropological approaches to the study of religion (evolutionary, psychological and functional); monotheism and polytheism; sacred and profane; myths and rituals; forms of religion in tribal and peasant Societies (animism, animatism, fetishism, naturism and totemism); religion, magic and science distinguished; magico-religious functionaries (priest, shaman, medicine man, sorcerer and witch).	9.1 Human Genetics : Methods and Application : Methods for study of genetic principles in man-family study (pedigree analysis, twin study, foster child [B N Das casestudy] , co-twin method, cytogenetic method, chromosomal and karyo-type analysis), biochemical methods, immunological methods, D.N.A. technology and recombinant technologies.	Bio-cultural Adaptations—Genetic and Non-genetic factors. Man’s physiological responses to environmental stresses: hot desert, cold, high altitude climate.		
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(a) Biological and Cultural factors in human evolution.	2.2 The Nature of Society : Concept of Society; Society and Culture; Social Institution; Social groups; and Social stratification.		factor, multifactor, lethal, sub-lethal and polygenic inheritance in man.	10. Concept of human growth and Development : Stages of growth—pre-natal, natal, infant, childhood, adolescence, maturity, senescence. —Factors affecting growth and development genetic, environmental, biochemical, nutritional, cultural and socio-economic. —Ageing and senescence. Theories and observations —Biological and chronological longevity. Human physique and somatotypes. Methodologies for growth studies.	3.2 Caste system in India — Structure and characteristics Varna and caste, Theories of origin of caste system, Dominant caste, Caste mobility, Future of caste system, Jajmani system. Tribe-case continuum. [Read Rajni Kothari, Zoya Hasan, Srinivas]	7.2 Social change and contemporary tribal societies : Impact of modern democratic institutions, development programmes and welfare measures on tribals and weaker sections.
(b) Theories of Organic Evolution (Pre-Darwinian, Darwinian and Post-Darwinian).	2.3 Marriage : Definition and universality; Laws of marriage (endogamy, exogamy, hypergamy, hypogamy, incest taboo); Type of marriage (monogamy, polygamy, polyandry, group marriage). Functions of marriage; Marriage regulations (preferential, prescriptive and proscriptive); Marriage payments (bride wealth and dowry).	6. Anthropological theories :	9.3 Concept of genetic polymorphism and selection,		3.3 Sacred Complex and Nature-Man-Spirit Complex.	7.3 The concept of ethnicity; Ethnic conflicts and political developments; Unrest among tribal communities; Regionalism and demand for autonomy; Pseudo-tribalism. Social change among the tribes during colonial and post-Independent India.
(c) Synthetic theory of evolution; Brief outline of terms and concepts of evolutionary biology	2.4 Family : Definition and universality; Family, household and domestic groups; functions of family; Types of family (from the perspectives of structure, blood relation, marriage, residence and succession); Impact of urbanization, industrialization and feminist movements on family.	(a) Classical evolutionism (Tylor, Morgan and Frazer)	Mendelian population, Hardy-Weinberg law; causes and changes which bring down frequency-mutation, isolation, migration, selection, inbreeding and genetic drift. Consanguineous and non-consanguineous mating, genetic load, genetic effect of consanguineous and cousin marriages.		3.4. Impact of Buddhism, Jainism, Islam and Christianity of Indian society.	
(Doll’s rule, Cope’s rule, Gause’s rule, parallelism, convergence, adaptive radiation, and mosaic evolution).	2.5 Kinship : Consanguinity and Affinity; Principles and types of descent (Unilineal, Double, Bilateral Ambilineal); Forms of descent groups (lineage, clan, phratry, moiety and kindred); Kinship terminology (descriptive and classificatory); Descent, Filiation and Complimentary Filiation;Decent andAlliance.	(b) Historical particularism (Boas) Diffusionism (British, German and American)	9.4 Chromosomes and chromosomal aberrations in man,			8.1 Impact of Hinduism, Buddhism, Christianity, Islam and other religions on tribal societies.
1.5 Characteristics of Primates; Evolutionary Trend and		(c) Functionalism (Malinowski); Structural Functionlism (Radcliffe-Brown)	methodology.		4. Emergence, growth and development in India—Contributions of the 18th, 19th and early 20th Century scholar-administrators. Contributions of Indian anthropologists to tribal and caste studies.	8.2 Tribe and nation state—a comparative study of tribal communities in India and other countries.
Primate Taxonomy; Primate Adaptations; (Arboreal and Terrestrial) Primate Taxonomy; Primate Behaviour; Tertiary and Quaternary fossil primates; Living Major Primates;		(d) Structuralism (L’evi-Strauss and E. Leach)	(a) Numerical and structural aberrations (disorders).	11.1 Relevance of menarche, menopause and		
Comparative Anatomy of Man and Apes; Skeletal changes due to erect posture and its implications.		(e) Culture and personality (Benedict, Mead, Linton, Kardiner and Cora-du Bois)	(b) Sex chromosomal aberration- Klinefelter (XXY), Turner (XO), Super female (XXX), intersex and other syndromic disorders.	other bioevents to fertility. Fertility patterns and differentials.		
1.6 Phylogenetic status, characteristics and		(f) Neo—evolutionism (Childe, White, Steward, Sahlins and Service)	(c) Autosomal aberrations- Down syndrome, Patau, Edward and Cri-du-chat syndromes.	11.2 Demographic theories-biological, social and cultural.	5.1 Indian Village —Significane of village study in India; Indian village as a social system; Traditional and changing patterns of settlement and inter-caste relations;Agrarian relations in Indian villages; Impact of globalization on Indian villages.	9.1 History of administration of tribal areas, tribal policies, plans, programmes of tribal development and their implementation. The concept of PTGs, their distribution, special programmes for their development. Role of N.G.O.s in tribal development.
geographical distribution of the following :		(g) Cultural materialism (Harris)	(d) Genetic imprints in human disease, genetic screening, genetic counselling, human DNA profiling, gene mapping and genome study.	11.3 Biological and socio-ecological factors influencing fecundity, fertility, natality and mortality.	5.2 Linguistic and religious minorities and their social, political and economic status.	9.2 Role of anthropology in tribal and rural development.
(a) Plio-preleistocene hominids in South and East Africa—Australopithecines.		(h) Symbolic and interpretive theories (Turner, Schneider and Geertz)			5.3 Indigenous and exogenous processes of sociocultural change in Indian society: Sanskritization, Westernization, Modernization; Inter-play of little and great traditions; Panchayati Raj and social change; Media and Social change.	9.3 Contributions of anthropology to the understanding of regionalism, communalism and ethnic and political movements.
(b) <i>Homo erectus : Africa (Paranthropus)</i> , Europe (<i>Homo erectus heidelbergensis</i>), Asia (<i>Homo erectus javanicus</i> , <i>Homo erectus pekinensis</i>).		(i) Cognitive theories (Tyler, Conklin)				
(c) Neanderthal man—La-chapelle-aux-saints (Classical type), Mt. Carmel (Progressive type).		(j) Post-modernism in anthropology.				
(d) Rhodesian man.						
(e) <i>Homo saoiens</i> —Cromagnon, Grimaldi and Chancelade.						

PYQ Paper I 25 years

26 July 2018 01:21 PM

Anthropology Paper -1

1.1 Meaning, scope and development of Anthropology.

Previous Questions:

- * Critically examine the role of anthropology in Contemporary India. (15Marks 2014)

1.2 Relationships with other disciplines: Social Sciences, Behavioral Sciences, Life Sciences, Medical Sciences, Earth Sciences & Humanities.

Previous Questions:

- * Major subdivisions of Anthropology (10Marks 2014)
- * How do you situate Anthropology in Social Sciences? (10Marks 2013)

1.3 Main branches of Anthropology, their scope and relevance:

- | | |
|-----------------------------------|-----------------------------|
| a) Social- cultural Anthropology. | b) Biological Anthropology. |
| c) Archaeological Anthropology. | d) Linguistic Anthropology. |

Previous Questions:

- * Archaeological Anthropology (10Marks 2015)
- * Linguistic Anthropology (10Marks 2013)
- * Social & Cultural Anthropology (S.N - 1994)
- * Archaeological Anthropology (S.N - 1992)
- * Linguistic Anthropology (S.N - 1990)
- * Applied Anthropology (S.N - 1990)
- * Theme of Linguistic Anthropology (S.N - 1989)
- * New Physical Anthropology (S.N - 1989)

1.4 Human Evolution and emergence of Man:

- a) Biological and Cultural factors in human evolution.
- b) Theories of Organic Evolution (Pre- Darwinian, Darwinian and Post- Darwinian).
- c) Synthetic theory of evolution; Brief outline of terms and concepts of Evolutionary biology (Doll's Rule, Cope's rule, Gause's rule, Parallelism, convergence, adaptive radiation, and mosaic evolution).

Previous Questions:

- * Elucidate Biological & cultural factors in Human Evolution. (15Marks 2015)
- * Critically examine the Darwin's theory of evolution in understanding Evolution. (15Marks 2015)
- * Biological Evolution of early man (S.N - 1997)
- * How Darwinism differs from the synthetic theory of organic evolution? (L.Q.-1994) * What is Synthetic Theory of Evolution? Discuss how this theory helps us in understanding the evolutionary mechanism. (L.Q. 1993) * Synthetic theory of evolution (S.N - 1992)
- * What is organic evolution? Give evidences for human evolution. (S.N-1992)
- * What is Organic Evolution? Describe the theories of organic evolution. (L.Q-1991)
- * Micro evolution (S.N - 1990)
- * Elucidate the theory of Evolution as put forward by Lamark.
- * Give a critical account of the processes of organic evolution and explain how they contribute to speciation. (LQ- 1988)
- * Biological evolution and concept of new Physical Anthropology (S.N -1986)
- * Lamarckism & Darwinism (S.N - 1986)
- * Theory of organic evolution (S.N - 1985)

1.5 Characteristics of Primates;

- Evolutionary Trend and Primate Taxonomy;
- Primate Adaptations; (Arboreal and Terrestrial)
- Primate Taxonomy;
- Primate Behavior;
- Tertiary and Quaternary fossil primates;
- Living Major Primates;
- Comparative Anatomy of Man and Apes;
- Skeletal changes due to erect posture and its implications.

Previous Questions:

- * Elucidate the skeletal differences between humans and chimpanzees. (15Marks 2014)
- * Role of Primatology in Anthropological studies. (10Marks 2013)
- * Discuss the anatomical changes that occurred in Man due to erect posture. (L.Q -1998)
- * Discuss primate locomotion with special reference to adaptation to arboreal life. (L.Q - 1996)
- * Adaptive radiation in primates (S.N - 1995)
- * Primate (S.N - 1994)
- * Narrate with reasons man's place in primate order (L.Q - 1994)
- * Discuss the similarities and differences between Chimpanzee & Man in salient physical and anatomical characteristics. (L.Q - 1993)
- * Anthropoid Apes (S.N - 1992)
- * What are the characteristic physical features of the primates?
Show the position of man among the other primates in a tabular form. (L.Q -1992)
- * Why is Man a primate? Describe the place of Man in the animal kingdom. (L.Q -1991)
- * Why is man included in the Primate Order? Discuss in detail. (L.Q - 1989)
- * Characters of Primates (S.N - 1988)
- * Anthropoid apes (S.N - 1987)
- * Discuss the evolution of primates with special reference to dentition - (L.Q - 1986) * What are the different fossil primates of the Palaeocene & Eocene times?
Discuss critically the contribution of these primates to human origin ? (L.Q - 1986) * Give a brief account of the distribution and physical features of the Asiatic Anthropoid apes. (L.Q - 1985)

1.6 Phylogenetic status, characteristics and geographical distribution of the following:

- (a) Plio-pleistocene hominids in South and East Africa – Australopithecines. (b) Homo erectus: Africa (Paranthropus), Europe (Homo erectus heidelbergensis), Asia (Homo erectus javanicus, Homo erectus pekinensis).
- (a) Neanderthal Man- La-Chapelle-auxsaints (Classical type), -Mt. Carmel-(Progressive type).
- (b) Rhodesian man.
- (c) Homo sapiens — Cromagnon, Grimaldi and Chancelade. [Previous Questions:](#)
- * Describe the Salient characteristics & Geographical distribution of Homo erectus. (20Marks 2015)
 - * Asian Homo erectus (10Marks 2014)
 - * Comment briefly on the phylogenetic position of Australopithecines (10Marks 2012)
 - * Neanderthal Man (15 Marks - 2011)
 - * Describe major skeletal similarities & differences between *Homo Erectus* & *Homo Sapiens* (30 Marks - 2011)
 - * Culture of Homo erectus (15 Marks - 2010)
 - * Homo Habilis (20 Marks - 2009)
 - * Distinguish between major categories of Australopithecines. How are Australopithecines different from Apes? (30 Marks - 2009)
 - * Homo sapiens sapiens. (S.N-1996)
 - * Discuss the geographic distribution and taxonomic issues concerning early hominids. Elucidate evidence in support of alternative positions.(L.O -1996)
 - * Discuss the single source Vs multiple sources of the origin of Homo sapiens. Which one of the two hypotheses do you think is more tenable? Give reasons in support of your answer (L.Q - 1995)
 - * *Homoerectus* finds from Africa. (S.N - 1995) (S.N - 1986)
 - * Homo sapiens - Neanderthalensis (S.N - 1994)
 - * Compare the fossil remains of progressive and 'classic' Neanderthal men for anatomical characteristics and spatial distribution. Examine Their phylogenetic position in human evolution. (L.Q - 1993)
 - * Discuss the origin of Australopithecines Describe their spatial distribution and physical features. , (L.Q - 1990)
 - * Morphological characters of Homo erectus (S.N - 1989)
 - * Write what you know about Homo sapiens and Neanderthalensis. (L.Q - 1989)
 - * Discuss the spatial distribution, physical features, cultural status and origin of Australopithecines (L.Q - 1987)
 - * What do you understand by the term Homo sapiens'? Give an account of the distribution and physical features of the earliest fossil homosapiens. (L.Q -1985)

1.7 The biological basis of life:

The Cell, DNA structure & Replication, Protein Synthesis, Gene, Mutation, Chromosomes, and Cell Division.

1.8 (a) Principles of Prehistoric Archaeology: Chronology: Relative & Absolute Dating

[Previous Questions:](#)

- * Describe the absolute dating methods in Archaeology, Highlighting the importance of each method. (15Marks 2014)
- * Carbon-14 method of dating (10Marks 2013)
- * Problems of dating in Prehistoric Archaeology (S.N - 1997)
- * Radiometric methods of dating fossils (S.N - 1996)
- * Chronometric dating methods (S.N - 1995)

(b) Cultural Evolution- Broad Outlines of Prehistoric cultures:

- (i) Paleolithic (ii) Mesolithic (iii) Neolithic (iv) Chalcolithic (v) Copper-Bronze Age (vi) Iron Age.

Previous Questions:

- * Palaeolithic Culture (10Marks 2015)
- * Describe the Neolithic culture of India. (15Marks 2014)
- * Why is the Neolithic phase of culture 'in Europe called revolution? Describe its distinctive features. (L.Q - 1995)

2.1 The Nature of Culture:

□ The concept and characteristics of culture and civilization; □ Ethnocentrism vis-a-vis cultural Relativism.

Previous Questions:

- * Is culture unique to human beings? Critically examine. (15Marks 2014)
- * Why the concept of Culture Relativism been so dear to Anthropologists? (20Marks 2013)
- * Bring out the distinguishing features of culture and civilization. (15Marks 2013)
- * Cultural relativism and subsequent violation of Human rights?(15 Marks — 2010)
- * Components of culture vast and varied". Explain this statement. (L.Q. 2002)
- * Culture trait and culture complex (S.N - 1999)
- * Super organic view of culture (S.N - 1998)
- * Pattern of culture (S.N-1998)
- * Acculturation and Contra - acculturation (S.N -1997)
- * What do you understand by cultural relativistic approach & ethnocentric approach in the study of culture" Discuss the logical premises of cultural relativistic approach. (L.Q - 1997)
- * Cultural Relativism (S.N -1995, 1987)
- * Culture as construct or reality (S.N -1989)
- * How does culture differ from civilization? Describe the attributes of Culture? (L.Q -1987)

2.2 The Nature of Society:

- Concept of Society;
- Society and Culture;
- Social Institutions; □ Social groups;
- Social stratification.

Previous Questions:

- * Society and culture (10Marks 2015)
- * Incest Taboos (10Marks 2015)
- * Define Status & Role. Distinguish between Ascribed and Achieved Status. (15Marks 2014)
- * What is the basis of social stratification? Discuss with examples (20Marks 2012)
- * Explain the concept of status and role in anthropology (20Marks 2012)
- * Write a detailed note on polyandrous societies, citing Indian examples (30 Marks-2009) * Social stratification (S.N - 2000) * Social structure (S.N – 1999)

2.3 Marriage:

- Definition and universality;
- Laws of marriage (*endogamy, exogamy, hypergamy, hypogamy, incest taboo*); □ Types of marriage (*monogamy, polygamy, polyandry, group marriage*).
- Functions of marriage;
- Marriage regulations (preferential, prescriptive and proscriptive); □ Marriage payments (bride wealth and dowry).

Previous Questions:

- * Define marriage & describe the various types of marriages in human societies. (15Marks 2014)
- * Where do you situate 'live-in relationship' within the institution of marriage? (15Marks 2013)
- * Ways of acquiring a spouse in simpler societies (12Marks 2012)
- * How does taboo serve as a means of social control?(15Marks 2013) * Incest Taboo (S.N - 2006)
- * Describe various ways of getting mate in Primitive Society. Give examples from Indian context.(L.Q-1994)
- * Matrilineal society (S.N -1991)
- * Describe the problems of Universal definition of marriage. (L.Q – 1991)
- * Describe the different forms of marriage among the tribal people of India. (L.Q - 1991) * Define Marriage. Describe its different forms with suitable examples as prevalent among the tribal people of India. Point out the Functions of marriage. (L.Q – 1989)
- * What are incest regulations? Bring out their socio-cultural functions in the context of stability in the institutions of marriage, family and kinship.(L.Q. 1988)
- * What are various forms of preferential mating? Explain with Indian examples. (L.Q - 1985)

2.4 Family:

- Definition and universality;
- Family, household and domestic groups;
- Functions of family;
- Types of family (from the perspectives of structure, blood relation, marriage, residence and succession);
- Impact of urbanization, industrialization and feminist movements on family. [Previous Questions:](#)

- * Define family and critically examine Universality of Family. (15Marks 2015)
- * Discuss the impact of urbanization and feminist movement on family. (20Marks 2013) * Is family a social institution? (12Marks 2012)
- * What do you understand by Feminist movements? Discuss their impact on family. (L.Q - 2002)
- * Critically comment on the forces and factors that have brought about changes in the family structure in recent times (L.Q - 1999)
- * Do you agree with the view that family is a 'universal association'? Critically examine the above statement. (L.Q-1998)
- * Examine family both as a social group and as an institution. Describe the functions of family and household, Indicating there in the recent changes. (L.Q -1996)
- * Is family a Universal Social group? Critically examine this with examples. (L.Q – 1993)
- * Give a comparative account of different types of family in the tribes of India. Illustrate your answer with suitable examples. (L.Q – 1990)
- * Universality of family (S.N - 1988)
- * Give a comparative account of different types of family in tribal & non-tribal societies of India.(L.Q1987)
- * What are the major functions of the family? Indicate the recent changes that have taken place in its types and functions with special reference to India. (L.Q – 1985)

2.5 Kinship:

- Consanguinity and Affinity;
- Principles and types of descent (Unilineal, Double, Bilateral, Ambilineal);
- Forms of descent groups (lineage, clan, phratry, moiety and kindred);
- Kinship terminology (descriptive and classificatory); □ Descent, Filiation and Complimentary Filiation; □ Descent and Alliance.

[Previous Questions:](#)

- * Double Descent (10Marks 2014)
- * Various types of descent (10Marks 2013) (S.N - 2008)
- * Describe types of kinship groups formed on the basis of different principles(20Marks 2012)
- * What factors are responsible for bringing about variation in residence of different societies? Explain how kinship influences man's social life. (30 Marks — 2010)
- * Segmentary lineage and territoriality (15 Marks - 2010)
- * Define kinship & throw light on 'functional importance' of kinship in Anthro. (L.Q - 2003) *Explain the salient features of Descent and Alliance theories.
Discuss their relevance to the analysis and understanding of social structure (L.Q - 2001)
- * Discuss the distinguishing features of unilineal, bilineal and bilateral kin groups with
Suitable examples in support of your answer. (L.Q -1997)
- * What is Kinship System? Describe the changing roles of the system in the context of westernization in India. (L.Q - 1995)
- * Kinship terms and Kinship behavior (S.N - 1994)
- * What is kinship system? Discuss its relevance in understanding the social structure of society. (LQ - 1991)
- * Difference between clan and lineage in primitive society (S.N -1986)

3. Economic organization:

- Meaning, scope and relevance of economic anthropology;
- Formalist and Substantivist debate;
- Principles governing production, distribution and exchange (reciprocity, redistribution & market), in Communities, subsisting on hunting& gathering, fishing, swiddening, pastoralism, horticulture, and Agriculture;
- Globalization and indigenous economic systems.

[Previous Questions:](#)

- * Horticulture (10Marks 2015)
- * Critically examine the Formalists & Substantivists views on the applicability of Economic laws in the study of Primitive societies. (20Marks 2015)
- * Discuss the impact of globalization on tribal economy (20Marks 2013)
- * Differentiate between Economics and Economic Anthropology (10Marks 2013)
- * Discuss different modes of Exchanges in simple societies with examples (30Marks 2011)
- * Critically examine the debate between Formalists & Substantivists (30Marks 2011) * What stage is known as incipient stage of food production? Point out major features of this cultural stage. Illustrate your answer with suitable examples from a specific area in the old world.(30 Marks 2010) * Trade & barter (S.N -2005)
- * Critically discuss the formalist and substantivist approaches in the context of economic anthropology. (L.Q - 2005)
- * Ceremonial Exchange (S.N - 2004)
- * Kula Ring (S.N -2003)
- * Primitive economic organization has several peculiar features relating to the production, consumption, distribution and exchange." Discuss above statement by providing appropriate illustrations.(L.Q-2003)
- * Delineate the meaning and scope of economic anthropology and discuss the principles that govern production, distribution and consumption in hunting and gathering communities. (L.Q - 1997)
- * Define market. Discuss the nature and role of markets in tribal communities. (L.Q -1992)

- * Discuss the meaning & scope of 'economic anthropology'. (L.Q - 1990)
- * Discuss the role of reciprocity & redistribution in tribal economy with examples. (L.Q - 1988)

4. Political organization and Social Control:

- Band, tribe, chiefdom, kingdom and state;
- Concepts of power, authority and legitimacy;
- Social control, law and justice in simple societies. [Previous Questions:](#)
- * Differentiate between State and Stateless Societies. (10Marks 2014)
- * Discuss the nature of Law and Justice in simple societies citing suitable examples. (20Marks 2014)
- * Band and tribal societies (12Marks 2012)
- * Chiefdom in tribal society (20 Marks — 2009)
- * Discuss mechanisms of social control in simple societies citing suitable examples. (L.Q - 2007)
- * Describe the evolution of Political Systems (L.Q - 2006)
- * 'Primitive Society is governed by the traditional customary law'. Do you agree with this statement? Explain. (L.Q - 1998)
- * Differentiate between centralized political systems and stateless political Systems and state how law & justice are administered in stateless societies. (L.Q -1996)
- * Differentiate between state & stateless political systems. Do you think that a stateless political system can function in modern societies? (L.Q-1994)
- * Describe the means of social control in simpler societies and compare the legal system of simple and complex societies. (L.Q - 1993)
- * Explain the meaning and scope of political anthropology. Describe how law and justice are maintained in simpler societies.(L.Q-1991)
- * Explain the meaning & scope of political anthropology. Describe how law and order are being maintained in the so-called preliterate societies. (L.Q - 1989)
- * Law & Justice in simple societies. (L.Q -1987)
- * How is law administered in primitive societies? Give suitable examples. (L.Q- 1985)

5. Religion:

- Anthropological approaches to the study of religion(evolutionary, psychological and functional);
- Monotheism and polytheism;
- Sacred and profane;
- Myths and rituals;
- Forms of religion in tribal & peasant societies (animism, animatism, fetishism, Naturism and totemism);
- Religion, magic and science distinguished;
- Magico- religious functionaries (priest, shaman, medicine man, sorcerer and witch). [Previous Questions:](#)
- * How do you relate the concepts of 'Sacred' and 'Profane' in Durkheim's theory of Religion with a focus on the role of Totem? (15Marks 2015)
- * Totemism (10Marks 2013)
- * Distinguish between religion, magic and science (20Marks 2013)
- * Explain various Anthropological approaches to study Religion (30Marks 2011)
- * How anthropologists define Religion? Describe various forms of religion with examples. (L.Q - 2007)
- * Shamanism (S.N - 2007)
- * "Witchcraft accusation is the result of strained interpersonal relations" - Explain (L.Q - 2005)
- * Distinguish between magic and religion. Give suitable examples. (L.Q - 2004)
- * Discuss some of the characteristic features of tribal religions in India and state how far they have changed in recent times. (L.Q - 1999)
- * Witchcraft and Sorcery (S.N -1998)
- * Why have religion and magic become stable features of a society?
What role do the religious functionaries play in simple and non-literate societies? (L.Q .1996)
- * Discuss the role of totemism in primitive religion, according to Durkheim. (L.Q - 1994)
- * Highlight the significance of religious practices in Tribal communities of India. (L.Q - 1993) * Religion and Magic (S.N - 1992)
- * What is religion? Discuss Tylor's Theory of Origin of religion. —. (L.Q -1991) * Describe the Origin of religion. Distinguish between religion and magic. (L.Q - 1990) * What do you mean by Totemism? Discuss the role of totemism in the tribal life of India. (L.Q - 1989)
- * Distinguish between religion and magic. Critically examine the different theories of religion and comment on their relevance today.(L.Q -1987)
- * Differences between primitive religion and world religion (S.N -1986)
- * How do you explain the origin and evolution of religion? How does religion continue to function in human society? (L.Q - 1985)

6. Anthropological theories:

(a) Classical evolutionism (Tylor, Morgan & Frazer)

[Previous Questions:](#)

- * How did Morgan explain the Evolution of Marriage, Family and Socio-Political organization & how did other Evolutionists disagree with his explanation? (20Marks 2015)
- * How do Diffusionism & Evolutionism differ as explanations of Culture change? (15Marks 2015)
- * Point out the differences in the concepts of Classical Evolutionism and neo-evolutionism in socio-cultural anthropology. Which stage of Prehistoric culture is known as cultural evolution and why? (30 Marks — 2010) * Universal Culture Evolution (S.N - 2002)
- * Classical evolutionism (S.N - 1997)

- * How do the approaches of the 19th century Evolutionists differ from those of the Neo-Evolutionists? Discuss (L.Q – 1993)
- * “Evolution is biological & socio-cultural” - Discuss (L.Q - 1990)
- * 19th Century evolutionism (S.N -1988)
- * Contributions of Morgan and Tylor in the history and linguistics? (L.Q - 1985)

**(b) Historical particularism (Boa's);
Diffusionism (British, German & American)**

Previous Questions:

- * Historical Particularism (10Marks 2015)
- * How do Diffusionism & Evolutionism differ as explanations of Culture change? (15Marks 2015)
- * Culture area & Age area (Diffusionism) (S.N – 2000)
- * Define ‘culture area’. How did it help American diffusionists to understand diffusion of culture? (L.Q - 1998)
- * Critically examine the Historical Particularistic approach of Franz Boas to the study of culture. (L.Q -1997)
- * What was Boas’ approach of studying primitive cultures? Delineate the role of Field work and history in anthropological study (LQ – 1995)
- * Franz Boas (S.N-1991)
- * Franz Boas (S.N -1988)

**(c) Functionalism (Malinowski);
Structural- functionalism (Radcliffe Brown)**

Previous Questions:

- * What is functionalism? Discuss the functional approach to the understanding of Religion. (20Marks 2014)
- * In what ways is Functionalism different from Structural Functionalism? (20Marks 2013) * Structural-functionalism (S.N - 2008)
- * Describe the structural features of social life as suggested by Radcliffe Brown in his theory of social structure. (L.Q - 2003)
- * Discuss the approaches of Radcliffe - Brown and Evans Pritchard to Comparative Methods in Anthropological Research. (L.Q -2001)
- * What is meant by functionalism? Discuss the basic tenets of Malinowski’s functionalism? (LQ - 1999)
- * To Radcliffe-Brown function was the contribution an institution makes to the maintenance of social structure’. Elucidate in the light of R.C. Brown’s contributions to structural functional theory. (L.Q - 1998) * A.R. Radcliffe-Brown (S.N - 1994)
- * Discuss Malinowski’s contributions to functionalism in social anthropology. (L.Q -1990) * Reexamine the views of R.C. Brown in connection with structure & function in Anthropology?(L.Q-1989)
- * Evaluate Malinowski’s contributions to functionalism (L.Q - 1987)
- * Examine Malinowski’s theory of needs and state its merits. (L.Q -1986)
- * Write an essay on ‘Structure - function’ theory of Radcliffe - Brown. (L.Q -1986)

(d) Structuralism (Levi - Strauss & E. Leach)

Previous Questions:

- * What are the major criticisms of the theory of “Structuralism” as propounded by Claude Levi—Strauss? (30 Marks — 2009)
- * Edmond R. Leach (S.N - 1993)
- * Critically examine the contribution of Levi-Strauss in providing a theoretical frame for the structural analysis of society. (L.Q -1986)

(e) Culture and personality (Benedict, Mead, Linton, Gardiner & Cora – du Bois).

Previous Questions:

- * Discuss the relationship between culture and personality. (L.Q - 2008)
- * Critically discuss the contributions of Ruth Benedict to the study of culture. (L.Q - 2004)
- * Discuss the contributions of Margaret Mead and Ralph Linton to the analysis of the relationship between culture and personality.(L.Q -2001)
- * Discuss the contribution of Ralph Linton, Cora-Du-Bois and Abraham Kardiner in the study of personality. (L.Q - 1999) * Culture- Personality (S.N - 1996)
- * Model Personality (Cultural personality school) (S.N -1992)

(f) Neo - evolutionism (Childe, White, Steward, Sahlins & Service) Previous Questions:

- * Explain the theory of ‘Neo-Evolutionism’ (60 Marks — 2009)
- * What do you understand by Neo-evolutionism? Evaluate how Leslie A White’s approach is helpful in understanding cultural revolution.(L.Q -2000)
- * What do you mean by cultural ecology? Evaluate how Julian Steward’s particularistic Approach is helpful in understanding multilineal evolution. (L.Q -1998)
- * Neo-evolutionism (S.N - 1997)
- * How do the approaches of the 19th century Evolutionists differ from those of the Neo-Evolutionists? Discuss (L.Q – 1993)
- * Write an essay on neo-evolutionism and cultural ecology.(S.N - 1989)

(g) Cultural materialism (Harris) Previous Questions:

- * Cultural Materialism (15Marks 2011)
- * Cultural materialism (S.N - 2003)

(h) Symbolic and interpretive theories (Turner, Schneider and Geertz) [Previous Questions:](#)

- * What made Geertz's Interpretative Anthropology distinct from Turner's Symbolic Anthropology? What does each of them mean by the terms Symbol & Symbolic? (20Marks 2015)
- * Explain the difference between 'Emic' & 'Etic' and how does the difference derive from the study of language? (10Marks 2015)
- * Bring out the contribution of Turner and Geertz in symbolic and interpretive theories in Anthropology (15Marks 2013)
- * Critically examine the contribution of anthropologists in the interpretation of Symbols (30Marks 2011)
- * Symbolism (S.N -2007)
- * Symbolic Anthropology (S.N - 2001)
- * Symbolism (S.N - 1999)

(i) Cognitive theories (Tyler, Conklin) [Previous Questions:](#)

- * Explain the difference between 'Emic' & 'Etic' and how does the difference derive from the study of language? (10Marks 2015)
- * Cognitive Anthropology (S.N - 2002)
- * What is cognitive approach? Critically examine its implications in Socio cultural Anthropology. (L.Q-1996)

(j) Post- modernism in anthropology.

[Previous Questions:](#)

- * Explain the basic features of 'Postmodernism' in Anthropology. (20Marks 2015)
- * Post-modernism in anthropology (12Marks 2012)

7. Culture, language and communication:

□ Nature, origin and characteristics of language; □ Verbal and non-verbal communication; □ Social context of language use.

[Previous Questions:](#)

- * State the theories regarding the origin of spoken languages in human societies both from Biological and cultural points of view. (30 Marks — 2010)

8. Research methods in anthropology:

- a) Fieldwork tradition in anthropology
- b) Distinction between technique, method and methodology
- c) Tools of data collection: Observation, interview, schedules, questionnaire, Case study, genealogy, Life-history, Oral history, Secondary sources of information, Participatory methods.
- d) Analysis, interpretation and presentation of data

[Previous Questions:](#)

- * Field work tradition in Anthropology (10Marks 2014)
- * Genealogical Method (10Marks 2014)
- * Discuss the relevance of Case Study method of data collection. (20marks 2013) * Relative dating methods (12Marks 2012) * What are the tools of data collection?
Discuss the advantages and limitations of participant – observations as a technique of data collection (20Marks 2012)
- * Field work tradition in Anthropology (15Marks 2011)
- * What do you understand by the following terms? (30 Marks — 2010)
(i) Systematic sampling. (ii) Stratified sampling. (iii) Multistage sampling.
- * Schedule and 'Questionnaire' in research methodology (20 Marks — 2009)
- * Discuss the importance of field work in anthropology and describe various tools of data collection (L.Q - 2008)
- * Critically examine the contribution of Positivist and Non-Positivist approaches in Social Science Research (L.Q - 2007)
- * Schedule and Questionnaire (S.N - 2005)
- * Participatory Rapid Assessment (PRA) (S.N - 2004)
- * Discuss the contributions of field work in the development of anthropological concepts and theories. (L.Q - 1999)
- * Trace the genesis and development of fieldwork in anthropological research.
Assess its importance in the development of Anthropology. (L.Q - 1998)
- * Examine the importance of observation as a field work technique in Anthropology.
Differentiate between participant & non-participant
Observation and analyze the problem of objectivity in participant observation. (L.Q-1996) * What are questionnaires & schedule techniques of field study? Assess their relative usefulness in anthropological studies. (L.Q - 1995) * Genealogical method of field investigation. (S.N - 1994)
- * Discuss the nature and logic of anthropological field work methods. How these differ from those of other social sciences? Discuss. (L.Q -1994)
- * Method and Methodology (S.N -1993)
- * Discuss the nature and method of Anthropological Fieldwork and explain its uniqueness. V (L.Q - 1993)
- * Discuss the nature and logic of anthropological field work methods. (L.Q -1991)
- * Discuss the difference between the technique, method and methodology as employed in anthropological studies. (L.Q - 1990)
- * Participant observation in Anthropological Fieldwork. (S.N - 1989)
- * How does fieldworker strike a balance between the theoretical requirements and real field situations?
Describe with suitable examples. (L.Q - 1989)
- * Discuss the different fieldwork traditions in anthropological research. (L.Q - 1988)
- * Fieldwork traditions in Anthropology (S.N – 1987,1985)
- * Distinguish between technique, method and methodology. Examine their role in anthropological studies. (L.Q - 1987)

- * Explain the significant role of an informant in anthropological fieldwork. (L.Q - 1986)

9.1 Human Genetics:-

- Methods and Application:
- Methods for study of genetic principles in man-family study (pedigree analysis, twin study, foster Child, co-twin method, cytogenetic method, chromosomal and karyotype analysis),
- Biochemical methods, immunological methods, D.N.A. technology & recombinant technologies.

Previous Questions:

- * Twin method in human genetics (10Marks 2013)
- * Non-Communicable diseases (20 Marks — 2009)
- * Genetics of HLA and organ transplantation (30 Marks — 2009)
- * Anthropological relevance of population genetics (20 Marks — 2009)
- * Thrifty genotype (20 Marks — 2009)
- * Pedigree Analysis (S.N - 2007)
- * Genome Study (S.N - 2007)
- * Discuss the areas in which the knowledge of human genetics can be applied. (L.Q - 2004) * Discuss the role of twins in nature - nurture problems and illustrate your answer with suitable examples (L.Q - 1999)
- * Define twins. Describe the methods of diagnosis of twins. In what way are twins useful in the study of human genetics? (L.Q - 1998)

9.2 Mendelian genetics in man-family study, Single factor, multifactor, lethal, sub-lethal and polygenic inheritance in man. Previous Questions:

- * What are the lethal and sub-lethal genes? Explain (20Marks 2012)
- * Discuss monogenic & polygenic inheritance in man with suitable examples (30Marks 2011)
- * What are the contributions of Gregor Mendel to the field of Genetics?
Discuss with suitable examples how Mendel's laws of inheritance are applicable to Man?
(L.Q - 1993)
- * What are Mendel's laws of inheritance? Describe the recent advances in human genetics.
(L.Q - 1992)
- * Describe Mendel's laws of inheritance. What are the recent advances in human genetics and human cytogenetics? (L.Q - 1990)
- * Laws of heredity as propounded by Mendel. (S.N - 1989)
- * Discuss how laws of heredity propounded by Mendel can be understood in the context of meiotic Cell division and their applications to Man.
(L.Q-1987)
- * Discuss the laws of inheritance propounded by Mendel on the basis of his classic experiments. Explain how these laws are applied in
The study of human genetics (L.Q - 1986)

9.3 Concept of genetic polymorphism and selection,

- Mendelian population,
- Hardy-Weinberg law; causes and changes which bring down frequency – mutation, isolation, migration, Selection, inbreeding & genetic drift.
- Consanguineous and non-consanguineous mating,
- Genetic load,
- Genetic effect of consanguineous and cousin marriages.

Previous Questions:

- * Define Genetic polymorphism. Give details of its types with suitable examples. (15Marks 2015)
- * What do you understand by Immunogenetics? Explain with suitable examples. (15Marks 2015)
- * Discuss the factors affecting gene frequencies among human populations. (20Marks 2014) *What do you understand by 'Genetic Load' in a population? How is it measured And what are the important factors that can influence it? (15Marks 2013)
- * What are the genetic effects of Consanguinity? Give examples? (20Marks 2012)
- * Genetic Polymorphism (15Marks 2011) (S.N -2006)
- * Conditions necessary for the operation of Hardy – Weinberg law (15Marks 2011)
- * What is Balanced Genetic Polymorphism? How is it maintained in a population? (30 Marks—2010)
- * What is genetic load' and what factors influence it? (30 Marks — 2009)
- * Inbreeding (S.N - 2008)
- * What do you understand by Hardy- Weinberg equilibrium? Discuss the factors that produce and redistribute variations. (L.Q - 2008)
- * Problems of Inbreeding (S. N - 2005)
- * Genetic polymorphism and selection (S.N - 2003)
- * Describe the major causes of change in gene frequency of a population (L.Q - 2003)
- * What are the statistical methods used in Physical Anthropology? (L.Q - 2001)
- * Sampling methods (S.N -2001)
- * Mutation (S.N - 1998)
- * Discuss the concept of Mendelian Population' and its application in the study of anthropogenetic variations in India. (L.Q - 1997)
- * Discuss the concepts of balanced polymorphism & relaxed selection with special reference to malaria dependent polymorphism in Man.
(S.N -1994)
- * Inbreeding and cross breeding (S.N -1993)

- * Is inbreeding different from consanguinity? Give an account of inbreeding studies in India and comment on their social relevance. (L.Q - 1987)
- * Discuss role of genetic drift, mutation and migration as the causes of variation. (L.Q -1985)

9.4 Chromosomes and chromosomal aberrations in man, methodology;

- (a) Numerical and structural aberrations (disorders).
- (b) Sex chromosomal aberrations: - Klinefelter (XXY), Turner (XO), Super Female (XXX), Intersex & other syndromic disorders.
- (c) Autosomal aberrations – (Down's, Patau's, Edward's & Cri-du-chat)
- (d) Genetic imprints in human disease,
Genetic screening, Genetic Counseling, Human DNA profiling, Gene mapping & genome study.

Previous Questions:

- * Down's syndrome (10Marks 2015)
- * Discuss chromosomal aberrations in man illustrating with examples. (15Marks 2015)
- * Describe Turner and Kline filter Syndromes (15Marks 2014)
- * Genetic Counselling (10Marks 2014)
- * Genetic counseling (12Marks 2012)
- * Discuss the chromosomal aberrations and manifestations of Klinefelter and Turner syndromes (20Marks 2013)
- * Chromosomal deletions and numerical fluctuations may lead to gross abnormalities in man.
Discuss with the help of suitable example. (30 Marks — 2010)
- * Discuss different types of sex chromosomal aberrations. (L.Q -2007)
- * What is Genetic Counseling? Discuss its relevance in the present day context. (L.Q - 2006)
- * Klinefelter Syndrome (S.N - 2003)
- * Genetic counselling (S.N - 2002)
- * Discuss the relevance of human DNA profiling and Gene Mapping in the prevention and cure of diseases. (L.Q -2001) * Genetic Counseling (S.N - 1998)
- * Gene therapy (S.N - 1995)
- * Discuss genetic and clinical aspects of the anomalies of sex chromosomes in man with
Special reference to the associated mosaic constitutions (L.Q - 1995)

9.5 Race and racism,

- Biological basis of morphological variation of non-metric and metric characters.
- Racial criteria, racial traits in relation to heredity and environment;
- Biological basis of racial classification,
- Racial differentiation and race crossing in man. Previous Questions:

- * Differentiate between Race and Racism. What are three major races of the world?
Give important biological criteria used frequently for such a classification. (15Marks 2013)
- * Discuss race Crossing in humans with suitable examples (20Marks 2012)
- * Is Race a valid concept? Critically assess the relevance of racial classification in the Indian Context. (30 Marks — 2010)
- * Racial Criteria (S.N-2006)
- * Race & Racism (S.N - 2004) * Racial criteria
- * What is 'race'? Enumerate and discuss the factors responsible for the formation of races. (S.N 1998)
- * Controversies of race (S.N - 1996)
- * Discuss the role of heredity and environment in formation of race. (L.Q - 1994) * Racial types of India (S.N - 1993)
* Discuss the main processes involved in the formation of races. (L.Q - 1992)
- * What is race? Describe the criteria employed for the classification of human races. (L.Q - 1991)
- * Causes of human variation (S.N - 1990)
- * How are the races formed? Describe the physical characteristics and distribution of different racial types in India (L.Q - 1990)
- * Examine critically the bases of racial classification in the light of modern developments in Physical Anthropology (L.Q - 1989)
- * Define race as a biological concept and discuss the various criteria of racial classification (L.Q - 1988)
- * Racism (S.N - 1987)
- * Factors involved in race formation in man. (S.N - 1985)

9.6 Age, sex and population variation as Genetic markers-

- ABO, Rh blood groups, HLA Hp, transferring, Gm, blood enzymes.
- Physiological characteristics-Hb level, body fat, pulse rate, respiratory functions and sensory perceptions in Different cultural and socio-economic groups. Previous Questions:
- * What are genetic markers and what is their usefulness?
Why are blood groups considered as good genetic markers? Illustrate with examples. (15Marks 2013)
- * discuss the role of ABO blood group system in resolving cases of disputed paternity (20Marks 2012)
- * Give a comparative account of the variations in hemoglobin levels and respiratory functions among the populations
Living under different environmental stresses (30Marks 2012)

- * Respiratory Functions (15Marks 2011)
- * ABO and Rh blood group distribution in human populations (SN - 2008)
- * Evaluate genetic heterogeneity of ABC, Rh and Gm antigens. Discuss how the principal Human groups can be distinguished on the basis of their blood antigen characteristics (L.Q - 2000)

9.7 Concepts and methods of Ecological Anthropology.

- Bio-cultural Adaptations – Genetic and Non- genetic factors.
- Man's physiological responses to environmental stresses: hot desert, cold, high altitude climate.

Previous Questions:

- * Critically examine the physiological responses and Acclimatization to cold climate in man. (15Marks 2015)
- * What are the stresses at high altitudes? How do better cardiorespiratory functions help the native highlanders in combating low environmental pressure? (15Marks 2014)
- * Ecological Anthropology (10Marks 2014)
- * Elaborate upon major human adaptations to heat and cold. (15Marks 2013) * Give a competitive account of the variations in hemoglobin levels and respiratory functions among the populations
Living under different environmental stresses (30Marks 2012)
- * How does improved aerobic fitness increase exercise tolerance in warm humid climates?
Give suitable examples in support of your answer. (20Marks 2012)
- * Native Highlanders are well adapted to the High altitude environment. Discuss (30Marks 2011)
- * Define adaptability. What bio-cultural adjustment(s do humans show in coping up with stress at high altitude? (L.Q - 2008)
- * Examine adaptive significance of Human Variations in Tropical and Arctic Climatic Zones.
(L.Q - 2007)
- * Biological adaptation (S.N - 2002)
- * Ecological Anthropology (S.N -2001)
- * Genetic Adaptation (S.N - 2000)
- * Define ecosystem. Explain with examples, how biocultural adaptive qualities have helped
Human survival in stressful eco-conditions. (L.Q - 2000)
- * Discuss the mechanism by which the human body adapts to altitudinal changes and other geographical stresses. (L.Q - 1999)
- * How are body size and shape related to climatic adaptation?
Discuss the ecological rules with examples from human situations.(L.Q - 1997)
- * Nutritional ecology (S.N -1996)
- * Define adaptability. Compare the adaptive responses in man to stresses at high altitudes and in a hot desert environment. (L.Q - 1995)

9.8 Epidemiological Anthropology:

- Health and disease.
- Infectious and non-infectious diseases.
- Nutritional deficiency related diseases. [Previous Questions:](#)

- * Epidemiological Anthropology (10Marks 2014)
- * Discuss the role of anthropology in the understanding of health and disease. What specific understanding is available with respect to infectious and noninfectious diseases? (20Marks 2014)
- * What is meant by epidemiological transition? Elaborate upon its causes and consequences highlighting major health problems of our adult population today. (15Marks 2013)
- * Epidemiological anthropology (12Marks 2012)
- * Briefly discuss the important causes for the variations in occurrence and
Intensity of parasitic disease among different populations (20Marks 2012)
- * Social concept of disease & Nutritional Anthropology

10. Concept of human growth and development:

a) Growth Stages- Pre-Natal, Natal, Infant, Childhood, Adolescence, Maturity & Senescence.

Previous Questions:

- * What are the different stages of Growth? Describe any one of them in detail. (20Marks 2014)
- * Describe the patterns of human growth and development from birth to maturity. (L.Q -1995)
- * Differentiate between human growth & development and describe the — various stages of human growth. (L.Q – 2003)
- * Describe the stages of human physical growth and development and discuss
The effect of nutrition and inbreeding on growth and development. (L.Q -1991)

b) Factors affecting growth and development: -

Genetic, Environmental, Biochemical, nutritional, Cultural and Socio-economic.

Previous Questions:

- * Justify "Though human growth is under tight genetic control but it is influenced by various environmental factors." (15Marks 2013)
- * Differentiation between Child Growth and Development. (10Marks 2013)
- * Differentiate between 'growth' and 'development'. List the factors affecting human growth and development. (30 Marks — 2009)

- * Critically examine the role of nutritional, socio-economic & cultural factors on human growth and development (L.Q - 2004)
- * Differentiate between human growth & development and describe the — various stages of human growth. (L.Q - 2003)
- * Critically discuss the factors affecting human growth & development. (L.Q - 2005)
- * Define growth & maturation and discuss the different factors affecting them. (L.Q-2001)
- * Discuss the effect of nutrition and inbreeding on growth & development. (L.Q -1991)
- * Discuss the role of hormonal & nutritional factors on human growth & development. (L.Q-1 990)

c) Ageing and senescence.

- Theories and observations – Biological and Chronological longevity.
- Human physique and somatotypes.
- Methodologies for growth studies. [Previous Questions:](#)
- * Longitudinal method of studying growth (10Marks 2015)
- * What is an Anthropometric Somatotype? Describe Heath & Carter's method of Somatotyping. (20Marks 2015)
- * Discuss Ageing and Senescence. Describe either the biological or social theories of Ageing. (20Marks 2014)
- * Cross-sectional methods of studying human growth (10Marks 2014)
- * Ageing and Senescence (10Marks 2013)
- * Explain any two biological theories of ageing based on purposeful events. (20Markers 2012)
- * Describe different methods of studying human growth (30Marks 2011)
- * Define Somatotype. Describe the salient features of Somatotype (30Marks 2011)
- * Senescence and socio-economics in contemporary times (15 Marks — 2010)
- * Distinguish between 'chronological age' and 'biological age' (20 Marks — 2009)
- * Discuss the theories of 'Ageing' (40 Marks — 2009)
- * Describe various methods of studying human growth, specifying merits & demerits. (L.Q2006)
- * Life table (S.N -2006) (S.N - 2005)
- * Methods of study of human growth. (S.N - 2002)
- * What is meant by physical growth norms? How are these made and how do they depict and growth status of a population? (L.Q - 1999)
- * Growth Curves (S.N -1998) * Senescence (S.N - 1995)
- * Describe methods of studying growth and physical development of children. (L.Q-1 990)
- * Give a short account of the present - day growth studies in India. (L.Q - 1985)

11.1 Relevance of menarche, menopause and other bioevents to fertility; Fertility patterns & differentials.

[Previous Questions:](#)

- * Menopause and its impact (10Marks 2015)
- * Discuss the relevance of menarche, menopause & other bio events to fertility. (15Marks 2014)
- * Bioevents of fertility. (S.N -2008)
- * Menarche and Menopause (S.N -2001)

11.2 Demographic theories- biological, social and cultural.

[Previous Questions:](#)

- * Demographic transition (10Marks 2013)
- * Demographic Transition (S.N - 2007)

11.3 Biological and socio-ecological factors influencing fecundity, fertility, natality and mortality.

[Previous Questions:](#)

- * Fertility and Fecundity (10Marks 2014)
- * Distinguish between the terms fecundity' and fertility'. Are the factors influencing them Distinguishable? Discuss. (30Marks — 2010)
- * Discuss the biological and socio-ecological factors influencing fertility and mortality. (L.Q - 2005)

12. Applications of Anthropology:

- Anthropology of sports,
- Nutritional anthropology,
- Anthropology in designing of defense and other equipment's,
- Forensic Anthropology,
- Methods and principles of personal identification and reconstruction,
- Applied human genetics – Paternity diagnosis, genetic counseling and eugenics,
- DNA technology in diseases and medicine,
- Serogenetics and cytogenetics in reproductive biology. [Previous Questions:](#)
- * DNA Technology in Medicine (10Marks 2015)
- * Elucidate the role of Anthropology in selecting and monitoring of Sports persons. (15Marks 2015)
- * Forensic Science can help in Criminal Investigations. Discuss. (20Marks 2015)

- * Application of anthropometry in designing (12 Marks 2012)
- * Briefly discuss the applications of the knowledge of Human Osteology in forensic investigations. (20Marks 2012)
- * Personal Identification (15Marks 2011)
- * Discuss the application of anthropological knowledge in designing equipment. (30Marks 2011)
- * Explain the Anthropological knowledge in genetic counseling, forensic science, sports, nutrition. (30Marks 2011)
- * Role of forensic anthropology in the field of personal identification. (15 Marks —2010)
- * Analyse the various applications of anthropological knowledge to solve
Medico-legal problems and in the reconstruction of evidence. (60 Marks — 2009)
- * Discuss the role of anthropology n designing defence and other equipment's. (L.Q-2008)
- * Forensic Anthropology (S.N-2007)
- * Briefly describe various applications of Physical Anthropology (L.Q-2007)
- * Personal identification (S.N -2006)
- * Nutritional Anthropology (S.N - 2005)
- * Discuss the areas in which the knowledge of human genetics can be applied. (L.Q - 2004)
- * Anthropology of sports (S.N - 2004)
- * Forensic Anthropology (S.N - 2003)
- * Eugenics (S.N - 2003)
- * What do you understand by Applied Physical Anthropology? Discuss The applications of anthropometry in designing defence and other equipment's. (L.Q -2003)
- * Evaluate the role of Serogenetics & Cytogenetics in reproductive biology. (L.Q -2001) * Discuss the relevance of human DNA Profiling and Gene Mapping in the prevention and cure of diseases. (L.Q-2001)
- * Discuss the application of human genetics in the field of forensic science and diagnosis and treatment of genetic disorders. (L.Q - 1999)
- * Discuss the recent developments in genetic techniques and comment upon their potential social significance. (L.Q- 1997) * Anthropology of sports (S.N -1997)
- * Forensic Anthropology (S.N - 1996)
- * Discuss the concepts of eugenics and euphemics and their potential applications to human welfare (L.Q - 1996)

Anthropology Paper -2

1.1 Evolution of the Indian Culture and Civilization:

- Prehistoric (Paleolithic, Mesolithic, Neolithic and Neolithic – Chalcolithic).
- Protohistoric (Indus Civilization):
- Pre-Harappan, Harappan & Post-Harappan cultures.
- Contributions of tribal cultures to Indian civilization.

Previous Questions:

- * South Indian paleoliths (10Marks 2015)
- * Prehistoric Rock art of central India. (10Marks 2015)
- * Discuss the significance of Harappan civilization sites from India. (15Marks 2015)
- * Neolithic cultures of NE India (10Marks 2014)
- * Describe what is known of Harappan Religion. Have some of its elements continued into later Hinduism? Discuss. (20Marks 2014)
- * Discuss salient features of Mesolithic culture in India with special reference to western India.(10Marks - 2013)
- * Indian Paleolithic culture can neither be conceived chronologically homogenous nor as a uniform cultural phase. Discuss.(15Marks - 2013)
- * Discuss the significance of study of religious centres to the understanding of Indian civilization. (20Marks - 2013)
- * Soan culture. (12Marks - 2012) (30Marks - 2011)
- * Paleolithic Art. (12Marks - 2012)
 - * Compare the salient features and distribution of the Middle Paleolithic and Upper Paleolithic cultures in India. Add a note on the tool traditions of the Upper Paleolithic period. (30Marks - 2012)
 - * Iron age in Gangetic region (15Marks - 2011)
- * Describe the characteristic feature of Mesolithic cultures in India? (30Marks - 2011)
- * Neolithic Culture in India (15 Marks - 2010) (S.N - 2007) (L.Q - 1992) * Proto Neolithic (S.N - 1999)
- * Urban Planning in Harappan Culture (15 Marks - 2010)
- * Comment in detail on the socio-cultural life of the people of the Indus Valley Civilization (30 Marks- 2010)
- * Examine Gordon Childe's statement 'Neolithic_Culture is a Revolution (15 Marks -2010)
- * Examine the contribution of Mesolithic culture to the rise of Neolithic culture (10 Marks — 2009)
- * 'Langhnaj' (S.N-2008)
- * Burzahom (S.N - 2006)
- * Mesolithic culture in India (S.N - 2005)
- * Discuss the economic basis of Indus Valley Civilization.
 - What were the factors of its decline? (LQ - 2005) (L.Q - 1994) (S.N - 1994)
- * Typo-technology of Indian Paleolithic culture (S.N - 2004)
- * Critically examine the contributions of tribal cultures to the development of Vedic Culture. (L.Q -2003)
- * Name a few Chalcolithic sites in India and describe their most salient features. (LQ - 2002)
- * Ecological adaptation during Mesolithic. (S.N - 2001)
- * Traditional culture as concept (S.N -2001)
- * Critically examine evidence of Upper Paleolithic in India, Discuss its characteristics. (L.Q - 2001)
- * Critically examine various sources of India's Culture & Civilization; also distinguish between primary and secondary civilizations (L.Q 1999)
- * Soanian Tradition (S.N - 1998)
- * Describe the socio Cultural characteristics of the Neolithic period in India with suitable examples (L.Q - 1998)
- * Components of culture and its link with civilization (S.N -1997)
- * Neolithic tool typology and technology of fabrication (S.N - 1996)
- * Discuss the Cultural characteristics of upper Paleolithic period. Indicate its genesis and development in Indian context pointing to Distribution and chronology (L.Q-1996)
- * Genesis of Urbanization in India (S.N - 1995)
- * Point out the salient features of middle Paleolithic industries and their markers. Illustrate your answer with examples from India.(L.Q.1994)
- * To what extent could the Mesolithic culture be attributed to a phase of transition between Paleolithic and Neolithic cultures? Illustrate the answer with apt examples. (L.Q. 1993) * What are the important features of Indus valley civilization? Examine the conditions that may have led to urbanization in the Indus Region. (L.Q- 1990)
- * Indus Valley Civilization is regarded as the beginning of urban life in India. Discuss (S.N - 1989)

1.2 Palaeo – Anthropological evidences from India with special reference to Siwaliks and Narmada basin (Ramapithecus, Sivapithecus & Narmada Man).

Previous Questions:

- * Describe the Paleoanthropological fossil finds from Siwalik Hills. Examine the contribution of Siwalik fossils to paleoanthropological knowledge. (15Marks 2015)
- * Describe the evolutionary significance of the fossil finds of the Narmada Basin. (15Marks 2014)
- * Examine the debates related to Ramapithecus.(10Marks - 2013)
- * Narmada Man. (12Marks - 2012)
- * Sivapithecus (15 Marks - 2010)
- * Importance of Siwaliks in Anthropology (20 Marks — 2009)
- * Paleoanthropological significance of Narmada Man (S.N - 2008)
- * Negrito Elements in India (S.N - 2000)

- * Home erectus narmadensis (S.N - 1993)
- * Controversy over the existence of Negrito racial strain in Indian population. (S.N - 1992)

1.3 Ethno-archaeology in India:

- The concept of ethno-archaeology;
- Survivals and Parallels among the hunting, foraging, fishing, pastoral & peasant communities
- Including arts and crafts producing communities.

Previous Questions:

- * Discuss the importance of the ethno archaeological approach to the study of indigenous craft in India. (15Marks 2014)
- * Colonial Ethnography. (12Marks - 2012)
- * Future of Hunting and Gathering Tribes (15Marks - 2011)
- * New Archaeology (20 Marks — 2009)
- * Concept Ethno Archeology (S.N - 2008)

2. Demographic profile of India:

- Ethnic and linguistic elements in the Indian population and their distribution.
- Indian population – factors influencing its structure & growth.

Previous Questions:

- * Briefly describe the classical model of ethnic and linguistic classifications of Indian population. Discuss its relevance today. (15Marks 2015)
- * Outline the distribution of Dravidian languages in India and describe their cultural significance. (15Marks 2014) (S.N - 1990)
- * Major linguistic divisions of India (10Marks 2014)
- * Contribution of H. H. Risley to the 'Aryan' debate (10Marks 2014)
- * Describe the linguistic elements in Indian population? (15Marks - 2011)
- * Critically examine the factors responsible for the high population growth in India and suggest suitable measures for population Control. (30 + 15 Marks — 2010)
- * Discuss the relevance of Guha's racial classification in the context of India's ethnic groups. (15 Marks — 2010) (S.N - 1991)
- * Mediterranean element in Indian Population (S.N - 2008)
- * The distribution of Indo-Aryan Languages (S.N - 2008)
- * Is Risley's Racial Classification of Indian Population valid? Critically discuss with the help of suitable examples. (L.Q - 2008)
- * Describe Ethnic elements in the Indian Population focusing either on Risley's or Guha's classification. (L.Q - 2007)
- * Write in brief about the population growth of India, indicating its causes and measures of its control. (L.Q - 2006)
- * Demographic transition in India (SN - 2004)
- * Bring out the inter relationship between population growth and development in the Indian context. (L.Q - 2004)
- * Age specific and sex specific mortality rates and dependant factors. (S.N 2002) * Discuss the major linguistic divisions in the India population. Also point out the role of language in ethno political movements (S.N – 1996)
- * Social implications of sex ratio in Indian population (SN 1995)
- * What are the major linguistic families in India? Identify such families showing the geographical distribution and the population Groups under different families. (L.Q - 1993) * Distribution of Austric family of languages in India. (S.N -1989)

3.1 The structure and nature of traditional Indian Social System:

Varnashram, Purushartha, Karma, Rina & Rebirth.

Previous Questions:

- * Youth Dormitory. (12Marks - 2012)
- * Philosophy behind Purushartha (15Marks - 2011)
- * Purusharthas (S.N 2007) *Significance of Purushartha (SN - 2003)
- * Karma (S.N - 2006) *Concept of Karma in relation to caste (S.N -2000)
- *Importance of Karma in Hindu Social System (S.N - 1996)
- *Varnashrama (S.N - 2005)
- *Concept of Rina and Rebirth (S.N - 2002) (S.N - 1997)
- * Explain the concept of 'Rina' according to the Hindu scriptures. What were the mechanisms Suggested by the scholars to repay the 'Rina'? (L.Q-1995)
- * Social significance of Grihastha ashram. (S.N - 1994)
- * Describe the major purusharthas according to Hindu Scriptures and discuss the social significance of harmonious management of 'Trivarga' (L.Q 1994)
- * Describe salient features of traditional joint family system in India. Trace causes for its disintegration in recent decades. (L.Q - 1999)
- * Discuss the basis of Indian Social System. Do you find any change today? (LQ-1998)
- * Structure and functions of joint family (S.N - 1989) (S.N - 1992)
- * Examine joint family role in Hindu Social System & its impact on caste system. (L.Q - 1997)

3.2 Caste system in India:

- Structure and characteristics,
- Varna and caste,
- Theories of origin of caste system,
- Dominant caste,
- Caste mobility,
- Future of caste system, Jajmani system, Tribe- caste continuum.

Previous Questions:

- * What do you understand by the dynamics of Caste mobility? How did the concept of Sanskritization contribute to its functionality? (20Marks 2015)
- * Critically examine the concept of Tribe – Caste continuum and its relevance in contemporary India. (15Marks 2015)
- * Define the concept 'Dominant Caste' and examine its relevance in the contemporary Indian village with suitable examples. (20Marks 2014) (15Marks - 2011) (S.N - 1999)
- * Do you think caste persists in contemporary India? Critically discuss. (15Marks 2014)
- * Tribe Caste continuum (10Marks 2014)
- * Discuss how Louis Dumont explained caste system.(10Marks - 2013)
- * What is Jajmani system? Examine the views on Jajmani system as an egalitarian as well as exploitative system. Give reasons for its decline.(25Marks - 2013)
*Examine the criticisms on the concept of dominant caste.(15Marks - 2013)
- * Critically examine the prevalence of caste ideology among religious minorities in the Indian context. (30Marks - 2012)
*Gender and Customary Law. (10Marks - 2012)
- * Gender and Caste. (10Marks - 2012)
- * Critically examine the theories of Origin of Castes. (15Marks - 2011)
- * Examine the role of the caste system in the present political context. (15 Marks — 2010)
*Is the present political System strengthening the caste system? Discuss. (15 Marks — 2010) *Discuss the salient features of the prevalent hypotheses on the future of the caste system in India (30 Marks — 2009)
*Bring out the various features and the importance of the "Dominant Caste" Concept (20 Marks — 2009)
*Is Tribe-Caste Continuum a reality or myth? Discuss.(L.Q - 2008)
- * Tribe Caste continuum. (S.N - 2004)
*Jajmani System (S.N - 2007) (S.N - 1998)
*Caste as a pattern of social stratification (S.N - 2003) (L.Q. 1989)
*Define the Jajmani system. Analyze the changes in the relationship between caste and occupation in contemporary Rural Society (LQ- 2000)
- * Significance of Varna and Caste (S.N - 1997) * Distinguish between Varna and Caste (S.N 1995)
- * Caste bound occupations Vis-a-Vis Urban professions (S.N - 1993)
*Concept of caste as a hierarchical system based on the opposition between "pure and impure". (S.N - 1991)
*Discuss the essential features of the caste system in India. Critically examine its role in the changing social context in contemporary times. (L.Q - 1990)
*Concept of purity and caste system (S.N - 1989)

3.3 Sacred Complex & Nature- Man- Spirit Complex:

Previous Questions:

- * Sacred complex as a dimension of Indian civilization (10Marks 2015)
- * Describe the concept of 'Sacred Complex' with an ethnographic example. (15Marks 2014)
- * Examine Nature-man-spirit complex as an ecological concept.(15Marks - 2013)
- * Sacred Geography. (12Marks - 2012)
*Nature-Man-Spirit Complex (20 Marks — 2009)
- * Sacred Complex (S.N - 2005)
*Trace the broad unifying features of traditional Hindu Society in the anthropological perspective (L.Q - 2004)

3.4 Impact of - Buddhism, Jainism, Islam and Christianity on Indian society.

Previous Questions:

- * Islam and Matriliny. (10Marks 2015)
- * Discuss the contribution of Islam to the composite culture of India. (15Marks 2014) * Describe what is known of Harappan Religion. Have some of its elements continued into later Hinduism? Discuss. (20Marks 2014) * Sufi tradition of Islam.(10Marks - 2013)
*Impact of Islam on Indian Society. (S.N - 2005)
*Evaluate the impact of Buddhism Jainism, Islam and Christianity on Indian Society and culture in anthropological terms. (L.Q - 2003)
- * Account for the emergence of new religions in India in the 6th century B.C. (LQ - 1998)

4. Emergence and growth of anthropology in India:

- Contributions of the 18th, 19th and early 20th Century scholar-administrators.
- Contributions of Indian anthropologists to tribal and caste studies.

Previous Questions:

- * Discuss the contribution of MN Srinivas to the study of Indian society. Examine the influence of British social anthropologists on his ideas. (15Marks 2015)
- * Discuss the contributions of S. C. Roy to understanding the tribes of India. (20Marks 2014)
- * Examine the anthropological contributions dealing with tribes and Indian civilization.(25Marks - 2013)
- * Discuss the contributions of H. D. Sankalia to prehistoric anthropology in India.(20Marks - 2013)
- * Assess the contributions of early 20th century ethnographic tradition to Indian anthropology.(15Marks - 2013)
- * Trace the trajectory of encyclopedic works on tribes and castes of South India with special Reference to Ananthakrishna Iyer's contribution. (20Marks - 2012)
- * Compare the contributions of S.C. Roy and Verrier Elwin to tribal ethnographies in India. (20Marks - 2012)
- * Evaluate the contribution of American anthropologists to Indian anthropology. (30Marks - 2011)
- * Assess the contribution of Varrier Elwin to Indian anthropology. (15Marks - 2011) * Assess the contributions of M.N. Srinivas towards Indian Anthropology in general. Add a note on his understanding in the context of studying social mobility in India, (20+10 Marks — 2010)
- * Write a brief note on the contributions of Prof., LP. Vidyarthi in the field of anthropology.

(20 Marks — 2009)

- * Highlight the Contributions of Indian Anthropologists in the understanding of tribal life. (L.Q - 2007)
- * N.K.Bose's contributions to Indian Anthropology (S.N - 2006)
- * Initial period of tribal studies in India (S.N - 2006)
- * Briefly discuss the contributions of Indian Anthropologists during 20th Century to Anthropology. (L.Q - 2006)
- * Give an account of the contributions of Indian scholars in the growth and development of Anthropology in India in early 20th century. (L.Q - 2005)
- * Tribe and peasant similarities and differences (S.N - 2003)
- * Critically examine the contributions of some of the British Scholar administrators to Indian Anthropology. (L.Q-2002)
- * Action Anthropology (S.N -2001)
- * V.Elwin and his contributions (S.N - 1998)
- * Assess the growth and development of Anthropology in India. Illustrate the contribution of early 20th century Anthropologists in Tribal Caste studies. (L.Q - 1997)
- * Estimate the contributions of S.C. Roy in the field of Ethnography and his influence on the growth of Anthropology in India. (L.Q – 1996) *Maler's perception of the habitat. (S.N -1996)
- * Discuss the major contributions of Von.Furer Haimendorf to Indian Anthropology. (L.Q - 1995)

5.1 Indian Village:

- Significance of village study in India;
- Indian village as a social system;
- Traditional and changing patterns of settlement and inter-caste relations;
- Agrarian relations in Indian villages;
- Impact of globalization on Indian villages.

Previous Questions:

- * Examine the contribution of village studies towards the understanding of Indian social system. (20Marks 2015)
- * Discuss the impact of Globalization on Village economy in India. (15Marks 2015)
- * Examine the impacts of green revolution on rural poor. (15Marks - 2013)
- * How has globalization impacted agrarian relations in the last two decades? (20Marks - 2012)
- * Indigenous knowledge. (12Marks - 2012)
- * Discuss contributions of S.C. Dube towards understanding of the Indian village. (15 Marks — 2010)
- * Describe the significant contributions of village studies in India to the understanding of social transformations. (60 Marks — 2009)
- * Globalization and Indian Peasantry (S.N - 2004)
- * Analyze how the village Studies contributed in understanding the Indian social system. (L.Q 2004)
- * Green Revolution and its economic and ecological dimensions? (L.Q - 2002) * Village Studies in India. (S.N - 2002)
- * Explain criteria for dominant caste. How far is this concept still crucial to our understanding of India's villages after implementation of Reservation in democratic institutions? Discuss. (L.Q -2001)
- * Village Studies are crucial to the understanding of Indian life and culture. Who were the pioneer anthropologists to undertake such Studies? Give a comprehensive Picture of any one of them. (L.Q - 1998)
- * Child mortality in rural areas (S.N - 1996)
- * Forms of labour bondage in Indian Agriculture (S.N - 1991)
- * What is the notion of folk urban continuum in the study of peasant society? Is it applicable to Indian conditions? (L.Q - 1991)
- * Discuss the major concepts and approaches employed by the anthropologists in the study of peasant society in India. (L.Q -1990)
- * Peasant Society (S.N - 1985)

5.2 Linguistic and Religious minorities and their Social, Political & Economic status:

Previous Questions:

- * Discuss the problems faced by religious minorities in India. (15Marks 2015)
- * Critically examine the 'book view' and the 'field view' of social reality. (20Marks - 2012) * What are the issues and socio-economic problems arising out of being a religious minority? Discuss. (L.Q - 2007)
- * Linguistic distribution of Indian population. (S.N. 2006)
- * "Linguistic and religious minorities are particularly vulnerable to political manipulation". Comment. (L.Q - 2005)
- * Discuss the socio economic status of religious minorities in India. Identify their role in politics. (L.Q - 2003)
- * Distinguish between characteristics and problems of linguistic and religious minorities in India. Give examples of conflicts generated by such considerations and steps to resolve them. (L.Q - 2000)
- * Special provisions for minorities (S.N - 1993)
- * State should protect the personal laws of religious minorities. Discuss with reference to the problem of national integration. (L.Q 1991)

5.3 Indigenous and exogenous processes of socio-cultural change in Indian society:

- Sanskritization, Westernization, Modernization;
- Inter-play of little and great traditions; □ Panchayati raj and social change; □ Media and social change.

Previous Questions:

- * What do you understand by the dynamics of Caste mobility? How did the concept of

- Sanskritization contribute to its functionality? (20Marks 2015)
- * Panchayatiraj institutions and social change (10Marks 2015)
- * Examine the Social implications of media & communication technology (20Marks 2015)
- * Great tradition and little tradition (10Marks 2014) (S.N - 1996) (S.N - 1987) * Indian farmers are not slow to react to economic opportunities. Discuss this statement.(15Marks - 2013)
- * Participatory Rural Appraisal. (12Marks - 2012)
- * Critique of the concept of Great and Little Tradition. (15Marks – 2011)
- * “Modernity has entered Indian character and society, but it has done so through assimilation, not replacement.” Discuss. (30Marks - 2011)
- * Universalization and Parochialization (15 Marks — 2010) (S.N - 1997) (S.N - 1985)
- * Sanskritization as a mode of social change (20 Marks — 2009) (S.N - 1992)
- * What are the various exogenous processes of socio-cultural changes in Indian Society? (20 Marks — 2009)
- * Critically examine concepts of little & Great Traditions for understanding Indian Villages.(L.Q 2008)
- * Critically review the process of social changes the contemporary Indian society is undergoing. (L.Q - 2006)
- * Sanskritization and westernization. (S.N - 2002)
- * Great Traditions (S.N - 1999)
- * Distinguish between Sanskritization and de - sanskritization. Critically examine the impact of Sanskritization on Social Mobility in India (LQ -1999)
- * Do you think that the process of Sanskritization leads to any structural changes in the society? Discuss with reference to the Modern Indian Society. (L.Q - 1994)
- * Discuss in what way the study of great tradition and little tradition is essential for understanding the cultural processes of Indian Civilization. (L.Q -1992).
- * Relationship between Sanskritization and Westernization as process of socio cultural change. (S.N- 1991)
- * Sanskritization as a factor o social change among the scheduled castes of India. (S.N - 1990)
- * ‘Tradition is a single unbroken chain’. Discuss this statement throwing light on the relevance of the use of the terms great tradition And little tradition in India in the fields of
- (a) religion (b) kinship and (C) Agriculture. (L.Q - 1987)
- * Discuss how the concepts of sanskritization & westernization explain the process of change in Indian Society & Culture. (L.Q – 1986)

6.1 Tribal situation in India:

- Bio-genetic variability,
- Linguistic & Socio-economic characteristics of tribal populations & their distribution.

Previous Questions:

- * Elwin – Ghurye debate on Tribes. (10Marks 2015)
- * Socioeconomic characteristics of Shifting cultivators. (10Marks 2015)
- * Biogenetic variations of Indian tribes (10Marks 2014)
- * Social and economic marginalization of tribal people (10Marks 2014)
- * Threat to tribal languages in India.(10Marks - 2013)
- * Linguistic classification of Indian tribes.(10Marks - 2013)
- * Discuss the concept of ‘indigenous people’ as per the relevant UN convention. Are tribals of India indigenous people? Comment (20Marks - 2012)
- * Discuss the linkages between language, territoriality and kinship among the tribes of North-East India. (30Marks - 2012)
- * Discuss the distinctive features of tribes in North east India. (30Marks - 2011)
- * “Tribes in India are not homogeneous group.” Discuss. (30Marks - 2011)
- * Discuss the relevance of traditional wisdom and knowledge of the tribes with reference to health in the present day context. (20 Marks — 2010)
- * Do you think that Indian tribes have rich biogenetic variability? Discuss. (L.Q-2007)
- * Key characteristics of STs in India (S.N - 2006)
- * Discuss the biomorphic variations of Tribes of North Eastern India (L.Q - 2006)
- * Genetic diversity among Indian Tribes (S.N - 2005)
- * Biogenetic variability in tribal populations. (S.N - 2003)
- * Linguistic diversity among the tribes of Chota Nagpur. (S.N - 2002)
- * Discuss the anthropological approach to the understanding of the tribal ethos and comment on the major socio economic problem of Indian Tribes. (L.Q - 1990)
- * Describe the racial, linguistic and socio economic characteristics of a tribe of Central India or of South India. (L.Q- 1985)
- * Briefly describe the linguistic and socio-economic characteristics of the tribal peoples either
- (a) Of central India including the Chota Nagpur plateau or (b) of North East India. (L.Q- 1987)
- * Languages spoken by the scheduled tribes (S.N - 1986)
- * Hunting and food gathering tribes of India (S.N - 1986)

6.2 Problems of the tribal Communities:

Land alienation, Poverty, Indebtedness, Low literacy, Poor educational facilities,
Unemployment, Underemployment, Health and nutrition.

Previous Questions:

- * Discuss how constitutional provisions in India have built in mechanisms for dealing with the problem of land alienation in tribal areas. (20Marks 2015)
- * Discuss the Sociocultural, Economic and Psychological constraints responsible for low literacy in Tribal areas. (15Marks 2015)
- * Discuss the impact of land alienation on the tribes of Central India. (15Marks 2014)
- * Left-wing extremism and Tribals in India. (15Marks - 2011)
- * Discuss alternatives for shifting cultivators in the context of ecological costs and humanistic concerns. (20Marks - 2013)
- * Education and health among tribal Women. (15 Marks — 2010)

- * The problem of bonded Labour among Indian tribes. (15 Marks — 2010)
- * Land and forest are the twin problems of the tribes. Explain. (40 Marks — 2010)
- * Critically examine the various structural constraints in the education development of Scheduled Tribes. (30 Marks-2010)
- * Write a brief note on the linguistic diversity among Indian tribes. (20 Marks — 2009)
- * Indebtedness in Tribal Communities (20 Marks — 2009)
- * Land Alienation (S.N - 2007)
- * Discuss the factors related to low literacy rate among the tribal's of India. Write in brief the measures taken by the government in different five years plans to eradicate it. (L.Q - 2005)
- * Land alienation among the tribal's (S.N - 2003)
- * Constraints of educational development among the tribal's. (S.N -2003)
- * Do you think that exploitation emanates from clash of self-interest between groups? Discuss in the context of tribal's and non tribals. (L.Q - 2002)
- * The problems of de-notified groups (S.N - 2000)
- * Tribal education in the context of development (S.N - 2000)
- * Land Alienation in Tribal India (S.N - 1999)
- * Bring out with suitable examples the constraints of educational development of tribal communities in India. Suggest remedial Measures in this context. (L.Q - 1999)
- * Discuss the health and nutritional status of tribal and rural children in India. How far has the government policy been effective?(L.Q - 1998)
- * Shifting cultivation, its merits and demerits (S.N - 1997) (S.N - 1991)
- * Describe the Socio cultural factors related to the poor health Conditions of the Indian tribal population. Suggest measures for improving these conditions. (L.Q - 1995)
- * Factors responsible for tribal migration and its consequences.(S.N -1994)
- * Shifting cultivation in the context of land use pattern (S.N - 1993)
- * Tribal education (S.N - 1993)
- * Indebtedness and land alienation among Indian tribes (S.N - 1992) (S.N - 1986)
- * Land and forest are basic needs of tribal's (S.N - 1992)
- * What are the major problems of the tribals in India? Evaluate the measures adopted by the central and state governments in India to solve these problems. (L.Q - 1992)
- * Discuss some major problems of the tribes of India. Make a critical evaluation of the measures adopted by the central and state Governments in India to solve these problems and account for their limited Success. (LQ - 1989)

6.3 Developmental projects and their impact on tribal Displacement and problems of Rehabilitation:

- Development of forest policy and Tribals.
- Impact of Urbanization and Industrialization on tribal populations.

Previous Questions:

- * Discuss the impact of Globalization on the livelihood of the tribal populations. (20Marks 2014)
- * Forest policy and tribes (10Marks 2014)
- * Impacts of sanctuaries and national parks on tribal populations.(10Marks - 2013)
- * Commodification of Tribal Art. (12Marks - 2012)
- * Critically examine the National Policy on Rehabilitation and Resettlement substantiating it with experiences from different parts of India. (30Marks - 2012)
- * Forest Rights Act—2006. (15Marks - 2011)
- * Discuss the problem of displaced *tribal* communities with the help of recent examples. (30Marks - 2011)
- * The impact of Urbanization and Industrialization on tribal women. (15Marks - 2011)
- * Tribal displacement. (15 Marks — 2010)
- * Critically examine the evaluation of Forest Policy in India since the British period. Discuss its impact on tribals. (60 Marks -2009)
- * Discuss the health problems faced by tribal populations in India. Suggest some corrective measures. (L.Q - 2008)
- * Impact of Industrialization on Tribes. (S.N - 2007)
- * Joint Forest Management (S.N - 2006)
- * Examine the impact of urbanization and industrialization on tribal economy in India. (L.Q - 2005)
- * Sustainable Development of Tribes (S.N - 2004)
- * Discuss the context, process and consequences of involuntary displacement among tribal communities in India and analyze the Problems of rehabilitation.(L.Q - 2004)
- * Discuss how forest is related to the tribal life. Critically examine how a change in forest policy and forest degradation has affected Tribal economy. (L.Q - 2003)
- * Indicate the main thrust of anthropological studies on development induced displacement and rehabilitation. Suggest a worthwhile rehabilitation package for displaced tribal's to retain their sense of community belonging. (L.Q-2001)
- * Sustainable development (S.N - 1999)
- * Critically examine the forest policy in India right since the British period. Discuss its impact on tribal people. (L.Q- 1999)
- * Discuss the problem of tribal displacement in India. To what extent are development policies responsible for such displacement? Also explain the role of NGOs in providing the remedial measures to the affected people. (LQ - 1999)
- * Social forestry (S.N - 1998)
- * Point out the favorable and detrimental impacts of industrialization on rural population living in the vicinity areas. What are your Proposals for achieving a balance without harmful effects? (L.Q - 1993)
- * Effects of governmental policy regarding forests on Indian tribes (S.N-1991)
- * Large scale development and distress in tribal regions (S.N - 1988)
- * The impact of industrialization on the tribes of India created for them many problems. Discuss with suitable examples. (L.Q - 1986)

7.1 Problems of Exploitation and Deprivation of S.C's, S.T's and O.B.C's: □ Constitutional safeguards for S.C's and S.T's.

Previous Questions:

- * Critically compare 'Affirmative Action' of USA and 'Protective discrimination' for scheduled tribes in India. (15Marks 2015)
- * Critically examine the constitutional provisions for safeguarding the interests of Scheduled Tribes in India. (20Marks 2014)
- * Role of Governor in Fifth Schedule areas. (10Marks 2015)
- * Discuss the Social disabilities suffered by scheduled castes.(15Marks – 2013) *Using suitable examples bring out the historical processes of the social exclusion of denotified tribes. (20Marks - 2012)
- * Panchayati Raj and the tribes (15 Marks — 2010)
- * Fifth Schedule of the Constitution. (20 Marks — 2009)
- * Constitutional safeguards for SCs. (S.N - 2007) (S.N - 1996)
- * National Commission for SCs and STs (S.N - 2004)
- * Critically examine the merits and demerits of reservation policy for the STs, SCs and Other Backward Castes. (L.Q - 2002)
- * Do you think that exploitation emanates from clash of self-interest between groups? Discuss in the context of tribal's and non-tribals. (L.Q - 2002)
- * Scheduled Area (S.N-2001)
- * Distinguish between exploitation and deprivation of SCs (S.N - 1995)
- * Constitutional safeguards for STs (S.N - 1994) (S.N - 1987)
- * Describe the efficiency of the Legislative measures adopted by the government to tackle the socio economic problems of SCs. What Other measures would you suggest to tackle these problems? (L.Q - 1994)
- * What are the major socio economic problems faced by the SCs? Point out the criteria for diagnosis and suggest the remedial Measures (L.Q - 1993)
- * Evaluate the extent to which existing reservation for SCs and STs have led to social mobility among them. What suggestions would you make for implementing the policy of adding economic criteria in extending reservation to the so called forward castes? (L.Q – 1991)
- * Discuss the provisions and significance of the protective discrimination policy towards scheduled castes. Assess its impact on their Social mobility. (L.Q - 1990)
- * Assertion of ethnic identity and ethnic solidarity has been a pervasive process in India after independence. Analyze this in relation to Constitutional safeguards and emerging national integration. (LQ - 1988)
- * Define untouchability and point out whether the problem of its removal should be treated as a matter of social reform rather than as a part of administrative and legal measures. (L.Q - 1986)
- * Identify the main problems of the SCs and discuss the measures adopted to solve them. (L.Q -1985)

7.2 Social Change and Contemporary Tribal societies;

- Impact of modern democratic institutions;
- Development programmes and welfare measures on Tribals and weaker sections.

Previous Questions:

- * Discuss the nature of Social change in Tribal India under the impact of Developmental programmes. (15Marks 2015)
- * Critically compare 'Affirmative Action' of USA and 'Protective discrimination' for scheduled tribes in India. (15Marks 2015)
- * Tribes as Indigenous Culture (S.N - 2008)
- * How have modern democratic institutions influenced the Indian tribal societies? Assess. (L.Q - 2008)
- * Illustrate with suitable examples) the impact of Developmental Programmes on tribes and weaker sections. (L.Q- 2007) * Tribal Sub plan (S.N - 2005)
- * Panchayati Raj (S.N - 2005)
- * Implications of recent Presidential orders relating to Scheduled Tribes and Scheduled Castes. (S.N - 2003)
- * What do you understand by the integrated tribal and rural developmental programmes? How would you evaluate the success or Failure of these programmes? (L.Q - 2002)
- * Mention various developmental programmes implemented for the socio economic wellbeing of SCs? Do these programmes fulfill their aspirations? Discuss. (L.Q -2001)
- * MADA, LAMPS, TRIFED (S.N - 2000)
- * Tribal Sub Plan (S.N - 1999)
- * ITDA (S.N - 1998)
- * Discuss the impact of modernization on tribal and rural people in India. (L.Q-1998) * Estimate the role of democratic institutions / Organizations for the development of weaker sections and the welfare measures Adopted by them. (L.Q - 1997) * Involvement of local communities in Forest Management (S.N - 1996)
- * Peoples participation in Tribal development (S.N - 1995)
- * Positive and Negative responses of the tribals to governmental measures (S.N 1994) * Direction of Tribal change (S.N - 1993)
- * Discuss the socio economic and political characteristics of revitalization movements in Tribal India. How are they affected by culture? Contact with outsiders? (L.Q - 1991)
- * Impact of urbanization on tribal societies (S.N - 1990)
- * Discuss the peoples' response and participation in developmental programmes in tribal areas. (L.Q- 1988)
- * Rapid industrialization may lead to Psychological frustrations. Discuss. (S.N - 1987)
- * Advantages of Ashram Schools in tribal areas (S.N -1986)
- * Analyze the programmes for tribal welfare undertaken by the governments in terms of relevant Constitutional and statutory Provisions. (L.Q -1986)
- * What are the various policies that have been suggested for bringing the tribals into the mainstream of national life? In the interest of the tribals which of these policies do you consider suitable? (L.Q - 1985)

7.3 The Concept of Ethnicity:

- Ethnic conflicts and political developments;
- Unrest among tribal communities;

- Regionalism and demand for autonomy;
- Pseudo-tribalism;
- Social change among the tribes during colonial and post-Independent India.

Previous Questions:

- * Rights over resources and Tribal unrest (10Marks 2015)
- * Discuss the rise of ethno nationalism among Indian tribes with specific example. (15Marks 2014)
- * What are the significant factors responsible for tribal unrest? (15Marks 2014)
- * Ethnic movements in India. (10Marks - 2013)
- * Examine the impact of non-tribal contact on socio-cultural institutions of tribal people with suitable examples. (15Marks - 2013)
- * Compare the approach adopted towards tribal communities during Colonial and post- independence periods. (30Marks - 2011)
- * Discuss and compare the approaches towards the tribes during colonial and post independent India. (30 Marks — 2010)
- * Do you find any significant change in the approaches towards the tribes during colonial and post independent India? Assess. (15 Marks — 2010)
- * Tribal unrest in Central India (20 Marks — 2009)
- * Concept of Ethnicity (S.N - 2008)
- * Critically review Tana Bhagat Movement) its causes and effects. (L.Q - 2006)
- * Discuss the features affecting ethnic boundaries”, giving Indian examples. (L.Q - 2006)
- * Discuss the relationship of ethnicity and nation-state. (L.Q - 2005)
- * Detribalization (S.N - 2004) (S.N - 2001)
- * Evaluate Fredrick Barth’s concept of ethnic boundaries. Explain its distinction from cultural content. (L.Q- 2004) * Ethnic conflict (S.N - 2004)
- * Classify the tribal movements in contemporary India in a regional perspective and analyze the contributive factors. (L.Q - 2004)
- * Identify the causes and consequences of major tribal movements in India. (L.Q - 2003) * What is ethnicity? Does ethnicity add to conflicts and tensions in the society? Illustrate. (L.Q - 2002)
- * Birsa movement (S.N - 2001)
- * Ethnic Boundaries (S.N - 2000)
- * Assess the political and economic role of tribal and rural movements in the creation of the new states of Uttaranchal, Jharkhand and Chhattisgarh. (L.Q - 2000)
- * To what extent ethnicity is responsible for the tribal movements in India? Elaborate with Suitable examples. (L.Q - 1995)
- * Tribal movements - pros and cons (S.N - 1994)
- * Ethnicity (S.N - 1993)
- * Discuss the role of socio political movements in the emergence of tribal identity in the Indian context. (L.Q - 1990)
- * Define the concept of ‘ethnic identity’. Discuss how it is emerging in the context of tribal unrest in some regions of the country (L.Q – 1989) * Racial elements among STs in India (S.N - 1988)
- * Assertion of ethnic identity and ethnic solidarity has been a pervasive process in India after independence. Analyze this in relation to Constitutional safeguards and emerging national integration. (LQ - 1988)

8.1 Impact of Hinduism, Buddhism, Christianity, Islam and other religions on tribal societies:

Previous Questions:

- * Islam and Matriliney. (10Marks 2015)
- * Discuss the impact of Hinduism on the status of Tribal women in Central India (15Marks 2015)
- * Impact of Christianity on tribes (10Marks 2014)
- * Using ethnographic examples highlight the processes of religious conversions in Tribal India. (20Marks - 2012)
- * Discuss the impact of Hindu Society on tribal population in India. (30Marks - 2011)
- * Analyze the impact of Christianity on tribal communities with special reference to North-East India (60 Marks — 2009)
- * Buddhism, Christianity and Scheduled Castes (S.N - 2004)
- * Bases of tribal religion (S.N - 2002)
- * Impact of Christianity on tribal societies (S.N - 2000)
- * Define religion in anthropological perspective. Bring out the impact of Christianity on the converted and non-converted tribal group of India. (L.Q -1996)

8.2 Tribe & Nation state-comparative study of tribal communities in India & other countries.

Previous Questions:

- * Critically examine the relationship between tribal communities and the Nation-State on issues of governance. (20Marks - 2012)
- * Discuss the Anthropological understanding of rising ethnicity among Indian Tribes in the context of Nation Building. (L.Q - 2007)
- * Nation State (S.N - 2002)
- * What do you know by tribe and nations? How do states carved for tribals in India differ from tribal-nation states in Africa? Discuss (L.Q - 2001)
- * Discuss the divisive factors which disrupt national integration in India. What would you suggest to Counteract the divisive forces?(L.Q - 1992)
- * Cultural pluralism and national integration (S.N - 1990)
- * What are the major issues of National Integration in India? Discuss how it has been corded in the recent years. What remedial Measures would you suggest for National Integration? (L.Q - 1989)
- * Regional disparity and National Integration (S.N - 1988)
- * What suggestions would you like to make as an anthropologist for bringing the tribal peoples in the national mainstream? Without obliterating their separate identity? (L.Q - 1987)
- * Examine the advantages and disadvantages of linguistic states in India in the context of national integration. (L.Q - 1987)
- * Issues relating to National integration. (S.N - 1986)

9.1 History of administration of tribal areas:

- Tribal policies, plans, Programmes of tribal development and their implementation.
- The concept of Primitive Tribal Groups, their distribution, special programmes for their development.
- Role of N.G.O.s in tribal development.

Previous Questions:

- * Relevance of tribal Panchsheel today.(10Marks 2015)
- * Recently NGO's have been critiqued for interfering with developmental process inn Tribal heartland. Critically comment. (20Marks 2015)
- * Critically examine the role of NGOs in promoting health & Education in tribal areas.(15Marks 2014)
- * Describe the history administration in the colonial period. (15Marks 2014)
- * Critically evaluate the National Tribal Policy. (15Marks 2014)
- * The concept of PTG (10Marks 2014)
- * Government Action towards Left Wing Extremism.(10Marks - 2013)
- * Role of Gramasabha under PESA.(10Marks - 2013)
- * Fifth Schedule and Sixth Schedule of the constitution are built on the foundations laid by the colonial Government. Discuss.(20Marks - 2013)
- * Discuss the Significance of cultural and administrative factors in tribal development.(15Marks - 2013)
- * Discuss the criticism leveled against anthropology in the context of 'Isolation, and assimilation debate' on tribal populations.(20Marks - 2013)
- * Discuss how British policies dispossessed tribal's of their communal properties and agricultural lands.(15Marks - 2013)
- * Examine the relevance of Tribal *Panchsheel* by Jawaharlal Nehru in the light of emerging Development practices. (20Marks - 2012)
- * Tribal Panchsheel. (15Marks - 2011)
- * NGOs and tribal development (20 Marks - 2009) (S.N - 2007) (S.N - 2002) * What are the special problems of the Primitive Tribal Groups? How far have the developmental programmes of the government able to address these? (L.Q - 2008)
- * Programmes of Tribal Development (S.N - 2006)
- * Elucidate the nature of changes in administration of tribal areas from colonial period to post-Independence era in India. (L.Q - 2005)
- * Give an account of Joint Forest Management Programmes. What is the role of NGOs in such programmes? (L.Q - 2000)
- * Outline the historical background of tribal administration during the colonial period. Evaluate post-independence administrative policies with special reference to states under either the fifth schedule or sixth schedule of the Constitution of India. (L.Q - 2000)
- * Plans and programmes of Tribal development (S.N - 1997)
- * Role of NGQs in literacy programmes (S.N - 1996)
- * Critically evaluate various approaches to set the tribal's within the mainstream of Indian civilization. In your opinion which approach is relevant in the modern context. (L.Q - 1995)

9.2 Role of Anthropology in Tribal and Rural Development.

Previous Questions:

- * Examine in detail the role of Anthropology in planning for Tribal development. (15Marks 2015)
- * Critically assess the role of anthropologists in rural development. (20Marks 2014) (S.N - 1997)
- * Using examples, comment on how anthropology can be utilized in policy making. (20Marks - 2012)
- * Discuss the role of Anthropology' in Tribal Development. (L.Q - 2006) (S.N - 1994) (S.N - 1992)
- * Role of anthropologists in rural development (L.Q - 2005)
- * Anthropologists are better equipped to play an effective role in rural and tribal development. Discuss (L.Q - 2004)
- * Anthropological approach in Tribal development (S.N- 1987)
- * Discuss the role of Anthropology in planning and executing development programmes among the tribal communities. (L.Q- 1985)

9.3 Contributions of Anthropology to the Understanding of Regionalism, Communalism, & Ethnic and Political Movements.

Previous Questions:

- * Critically examine the concept of communalism and its relevance for multi-religious and multi-ethnic polity of India. (20Marks 2015)
- * Factors contributing to communalism. (15Marks - 2011)
- * Analyze the factors influencing tribal regionalism, citing Indian examples. (30 Marks — 2010)
- * In what ways has anthropology contributed to the understanding of ethnic and political movements in India? (60 Marks — 2009)
- * Revivalistic Movements. (S.N - 2008)
- * What IS regionalism? Evaluate how regionalism has stimulated political movements in India. (L.Q 2003)
- * Discuss the significance of the regionalism and communalism in Indian context and its role in ethno political movements in the Present political system. (L.Q - 1997)

Case study

23 July 2018 09:36 AM

CASE STUDIES for some topics

Panchayat raj and Social Change

▪ **Combating the adverse CSR through Gram Sabhas” – The Bibipur Experience**

A small village in the district of Haryana; Sarpanch has held the first ever Mahila Sabha on female foeticide, Women committed to the cause of the girl children have been selected as volunteers, and all pregnancies registered within the first trimester; One panchayat member and volunteer would keep a check on clinics and any case would be brought to immediate notice of police; helped in reduction of CSR;

The real potential of Panchayati Raj as envisaged by Gandhi can be realized if the disparities and stratification systems based on class caste and gender, and the influence of the dominant castes in the working of PRIs are addressed.

– **Empowering Women. Bhuvneshwari Netam, Sarpanch, Balargaun, Chattisgarh**

Netam personally address women at Anganwadi centres on matters related to maternal care, child birth, child care, breast feeding etc. Efforts to make women self sufficient in buying seeds, farming and selling the produce; Earlier villagers defecate in the open, now samuhik shauchalays built by the panchayats (women do not suffer from the dignity) Panchayats runs schemes to enable differently abled to access financial assistance and education. Also in reclaiming land that was encroached 80 years ago converted to a community complex. This panchayat has witnessed increased participation of women and the credit for this openness and responsibility with which women contribute is due to the Sarpanch being a woman

▪ **Selfie with Daughter**

Forest Rights Act

Positive case studies

Niyamgiri in Odisha- Khonds – asserted their rights to conserve culture and community traditional practises under the FRA and PESA; No bauxite mining;

Negatives

Kadars in pallakad dst in Kerala – no access to traditional forest reserves – honey cultivators – Non implementation of FRA

Globalisation/ Christianity

It is a fact that the Nagas and certain other North-East tribes opposed very much the entry of Europeans in their areas particularly the missionaries. Today almost 95% Nagas, 99% Mizos, 80% Khasis, 94% Garos have embraced Christianity. Have the tribals of north-east lost their identities? The answer is both yes and no. Those who embraced Christianity, they have lost their nature-centric religion, but they have gain a lot in some other way. In other words, the tribals of north-east have immensely benefited by embracing Christianity. Christian missionaries not only converted them but also set up the best English medium schools, colleges, dispensaries, hospitals and other charitable homes. The numbers of civil servants, university and college teachers, engineers, doctors etc. are increasing day by day. The Bonda tribe of Orissa till yesterday didn't have a matriculate. Only recently the student from Bonda tribe passed matriculation compared with the number of North East tribals in universities.

Media and Social Change

Jharkhand Community Radio Initiative

Best practices

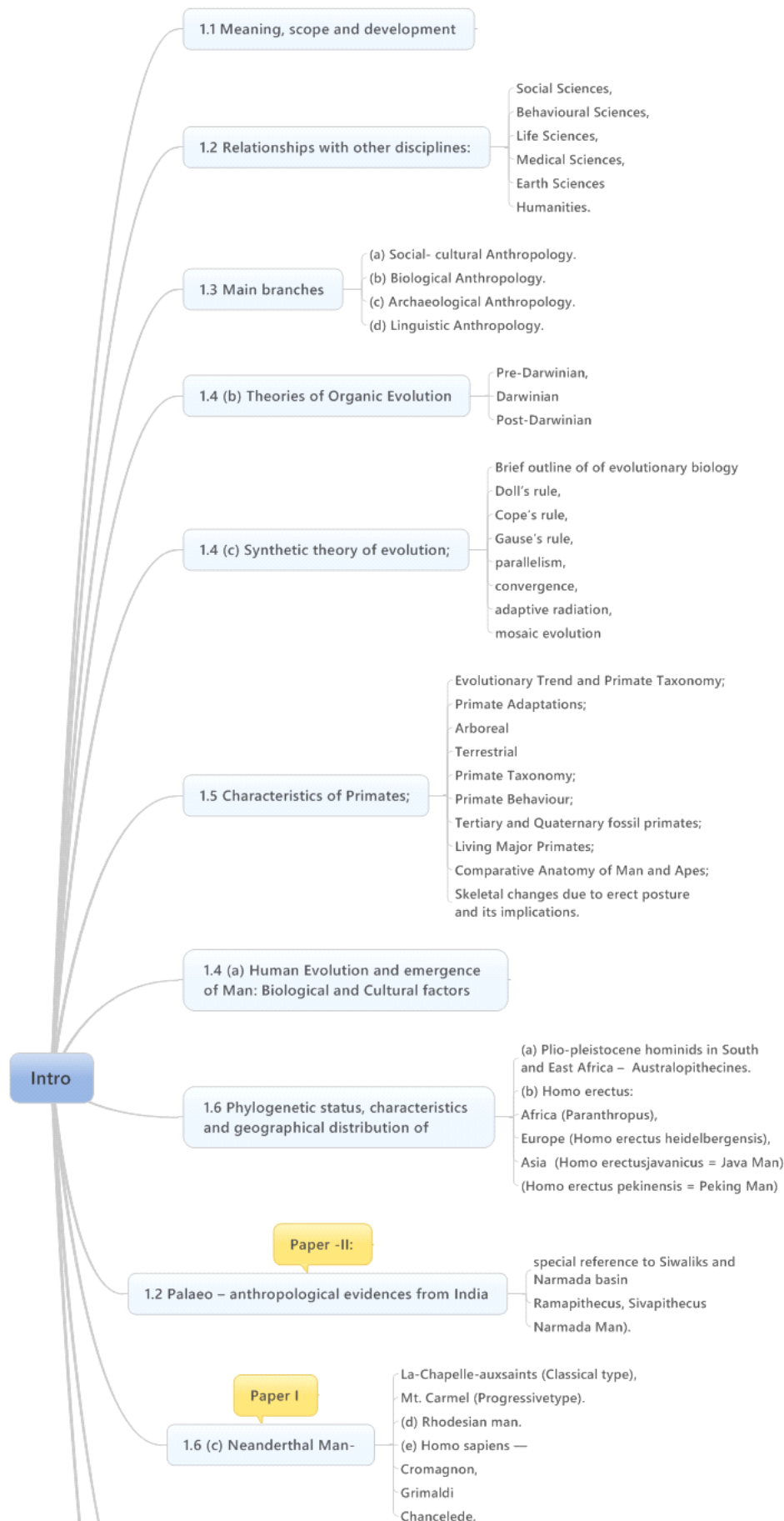
Success story of MFP activity can be used for many questions in paper-2 (Impact of govt. programs on tribals/ Discuss the nature of social change in tribal India under the impact of developmental programmes)

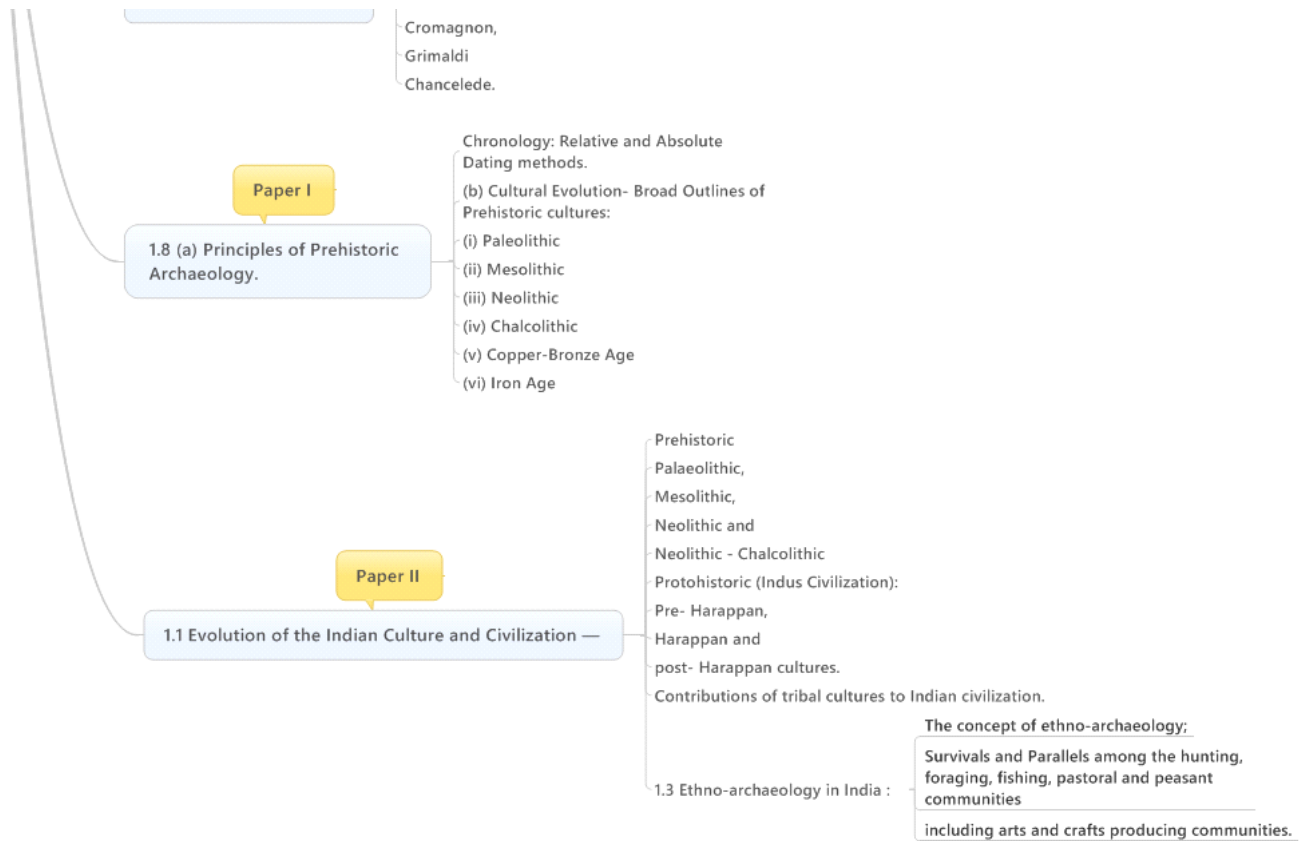
<http://tribal.nic.in/WriteReadData/userfiles/file/TRIFED-SUCCESS%20STORIES%20ON%20MFP.pdf>

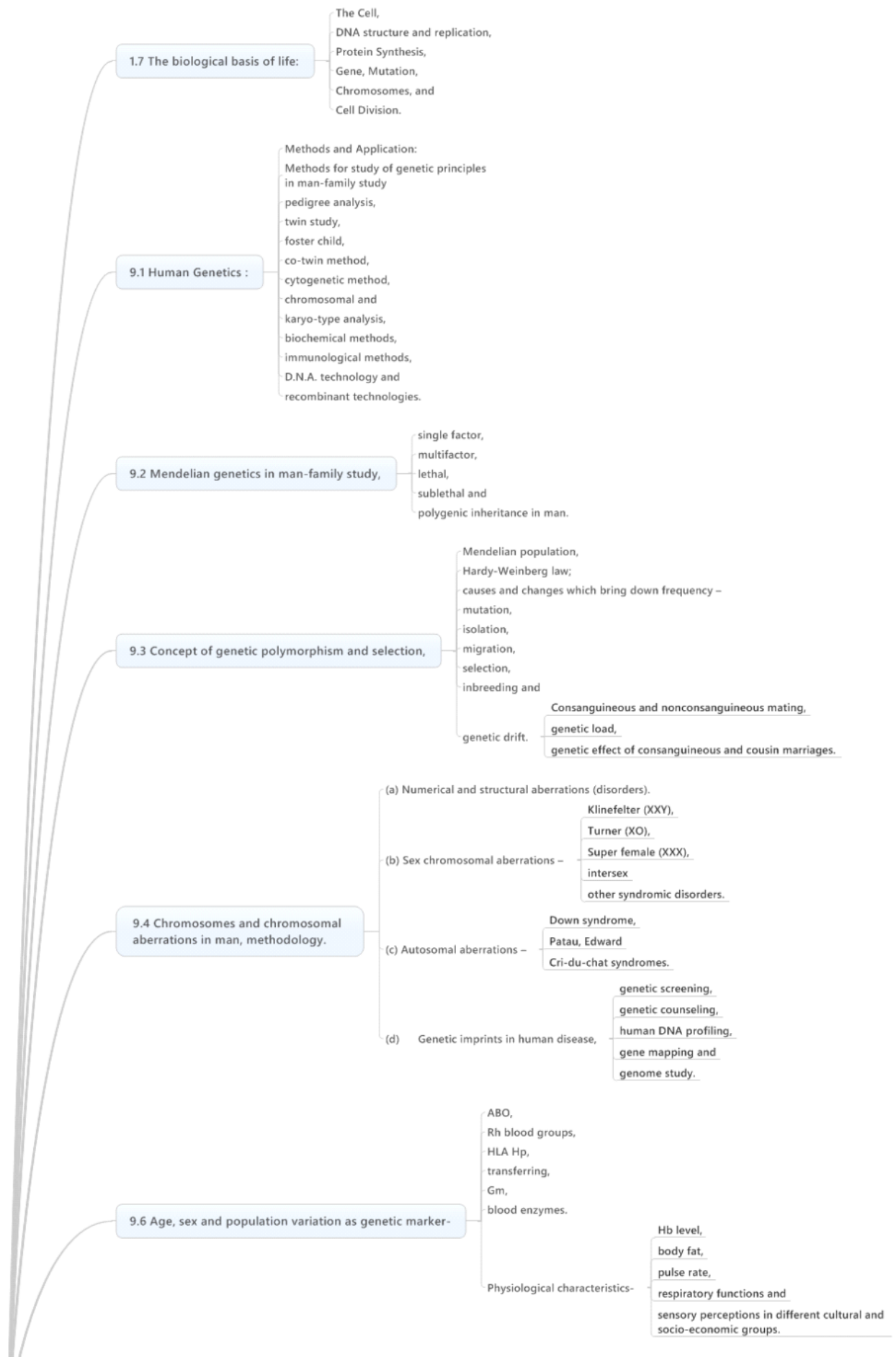
Some success practices in this page can be used for questions on TRIFED/ Cooperatives etc.

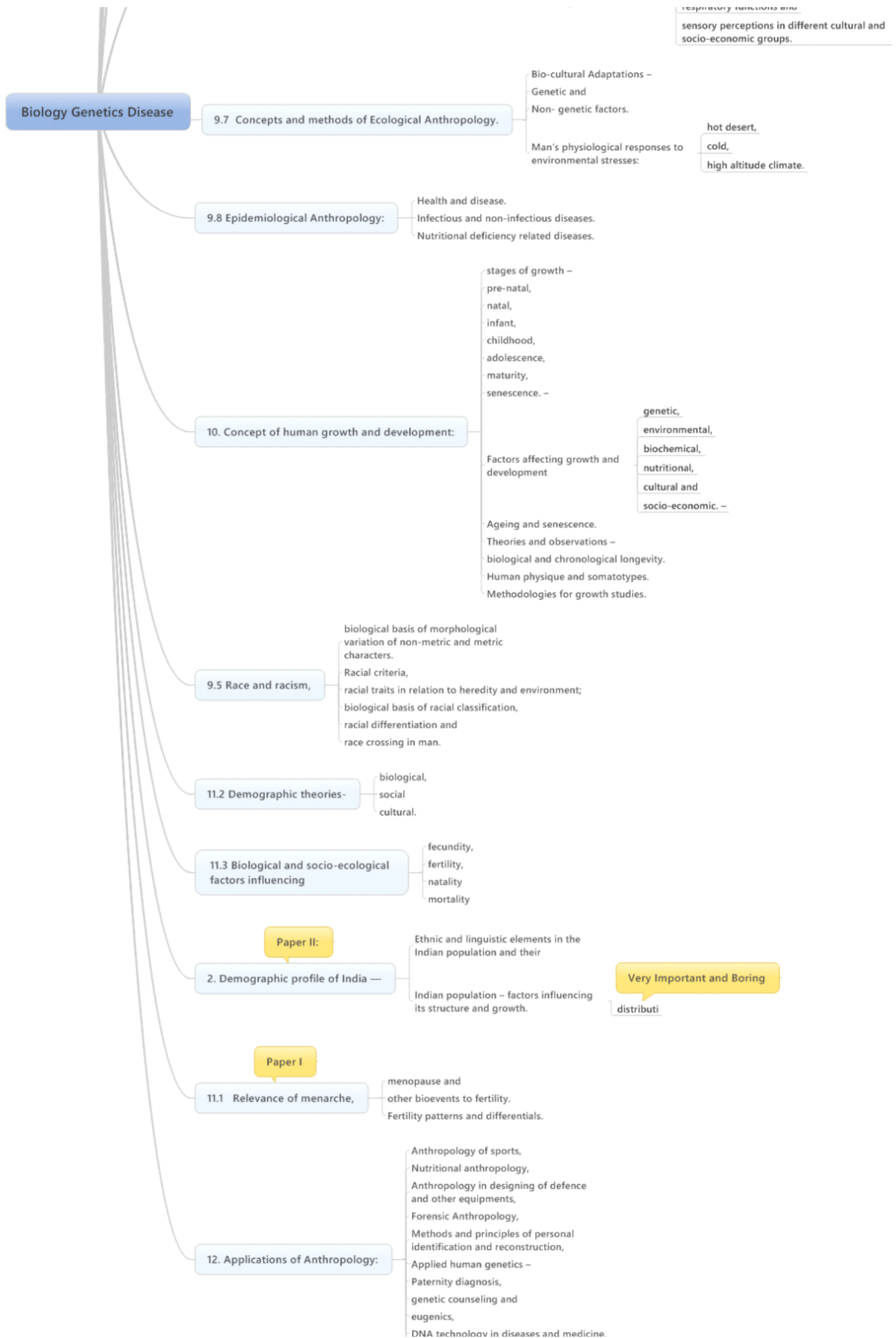
<http://tribal.nic.in/Content/bestPra.aspx>

Case studies can also picked up from Nadeem Hasnain Tribal India

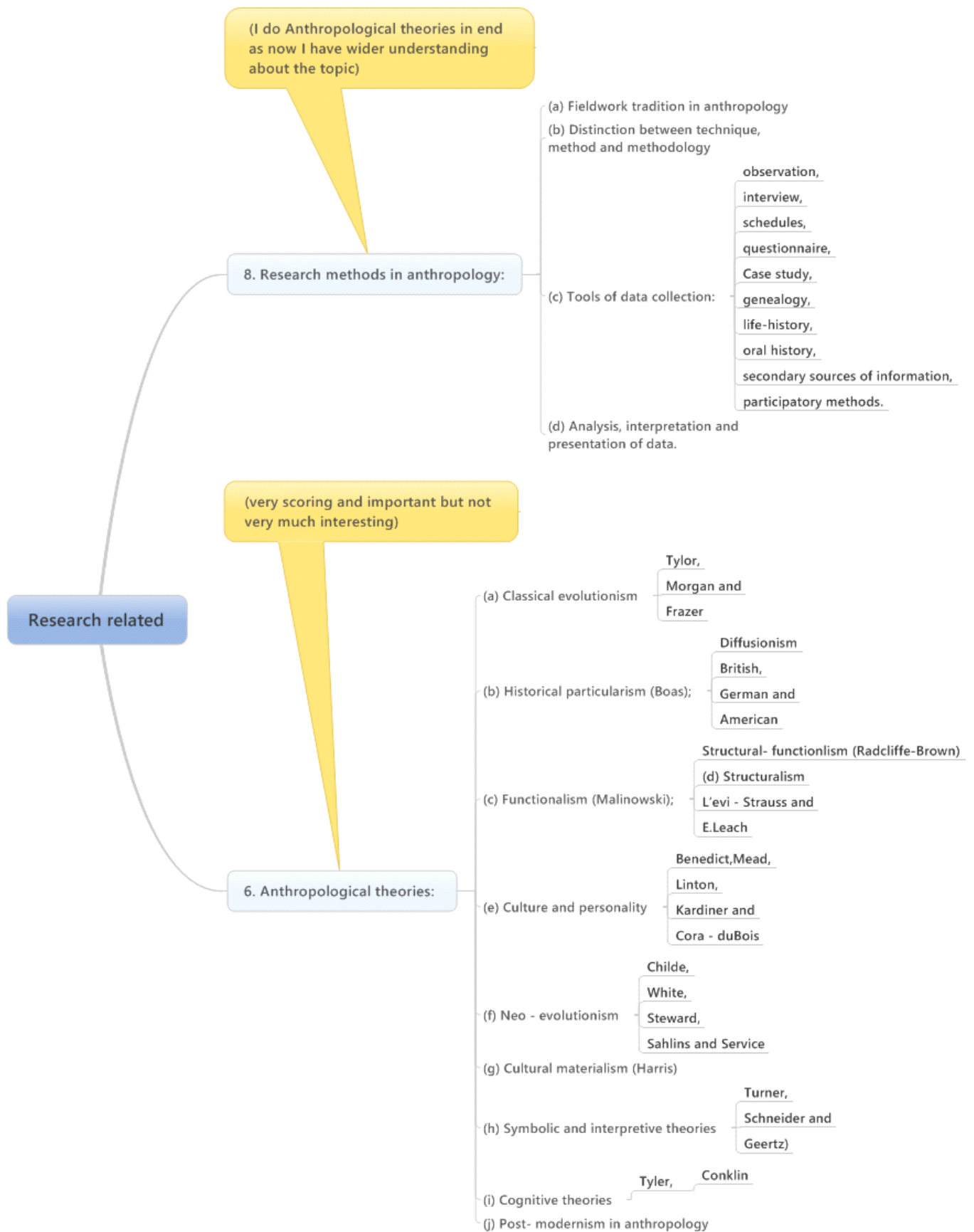




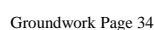


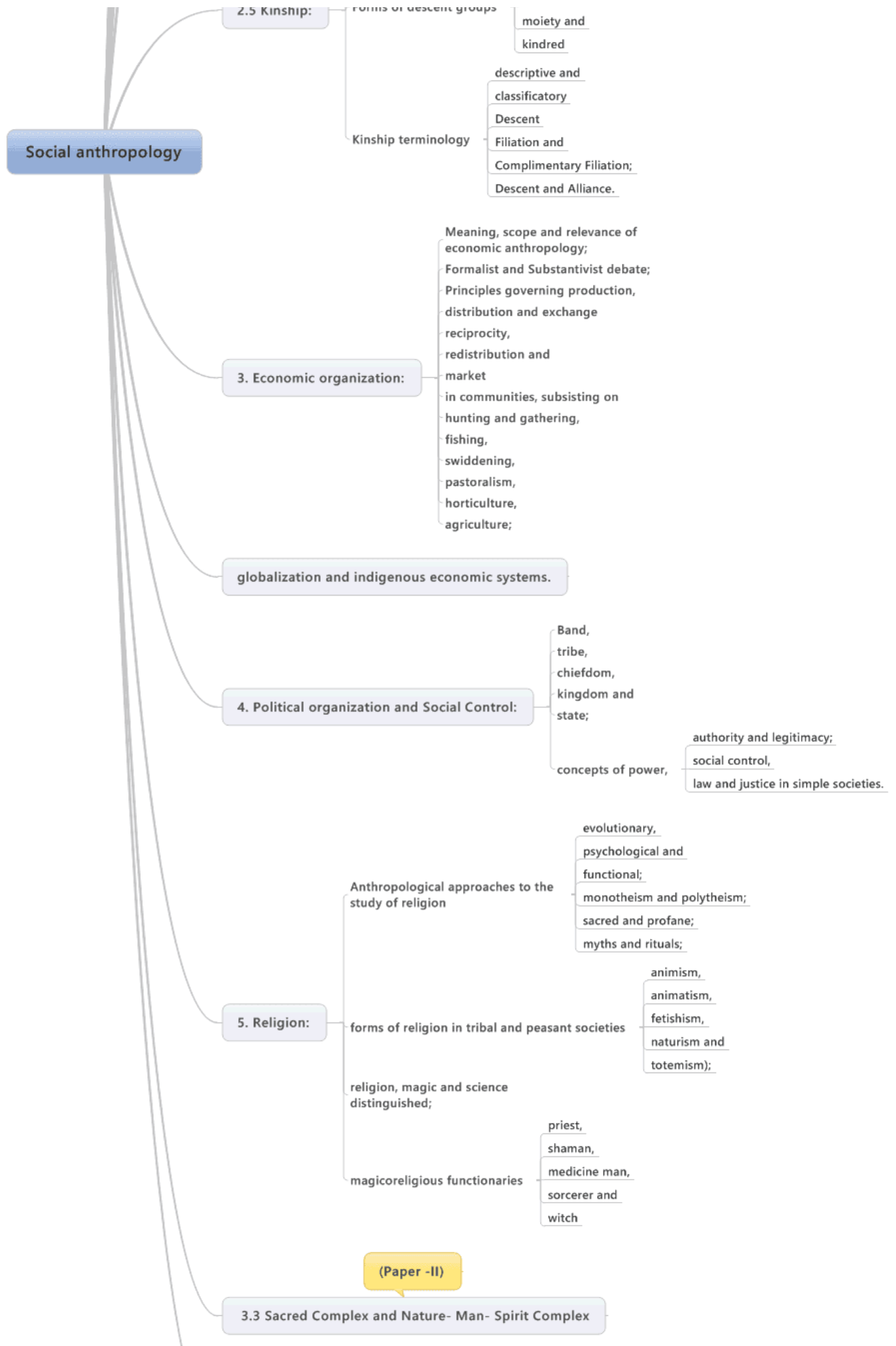


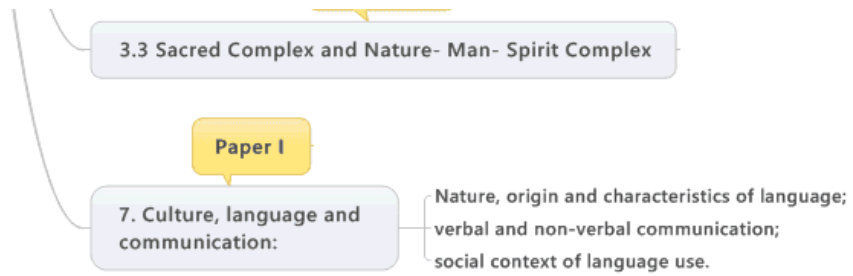
-Paternity diagnosis,
-genetic counseling and
-eugenics,
-DNA technology in diseases and medicine,
-serogenetics and
-cytogenetics in reproductive biology.

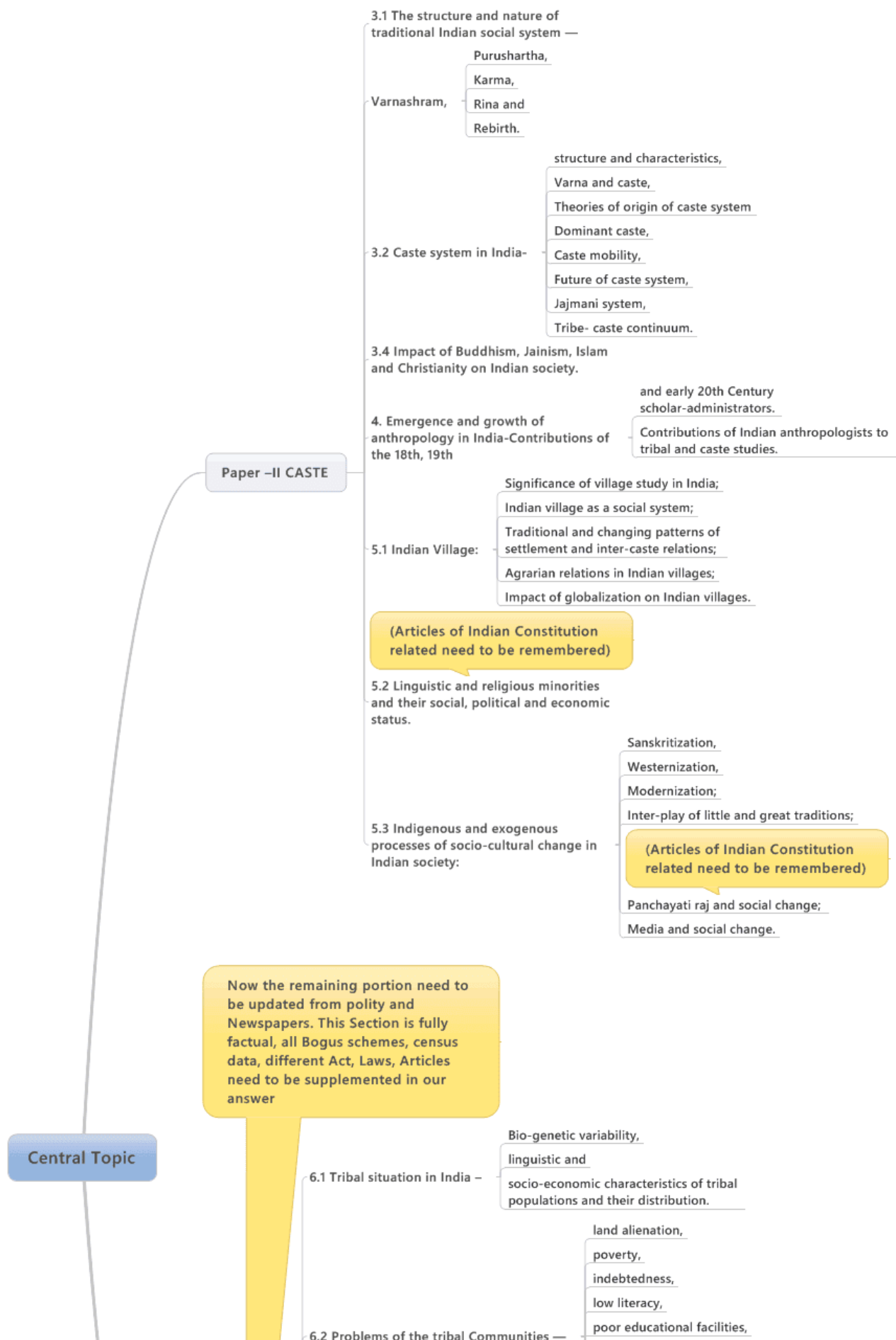


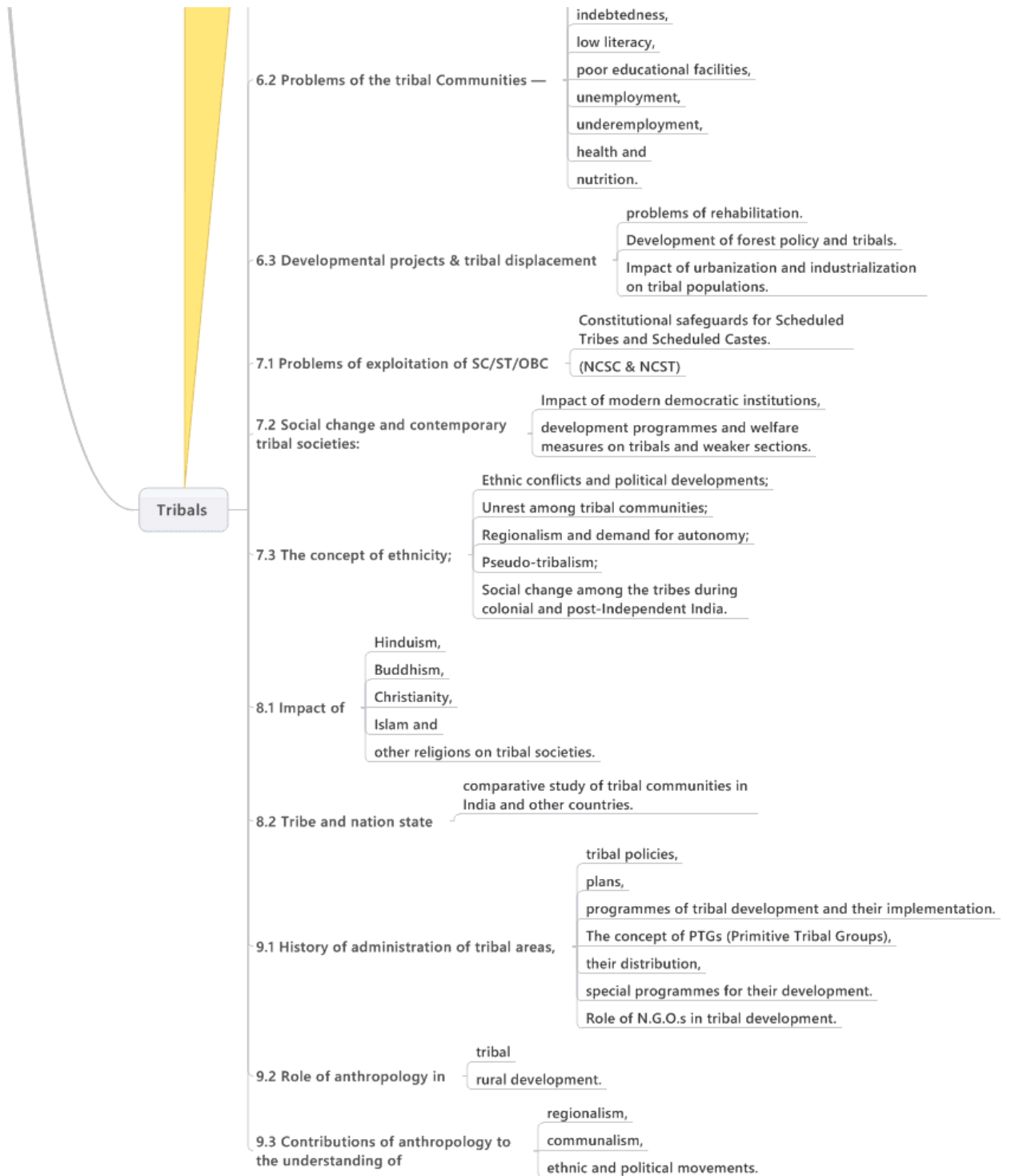
23 July 2018 12:37 PM











My Strategy

04 August 2018 08:53 AM

Paper – 1

Social – Cultural Anthropology

An Introduction to Social Anthropology – **D.N Majumdar and T.N. Madan** (for basic understating of Anthropology)

An Introduction of Social Cultural Anthropology – **N.K Vaid**

Introducing Sociology – N.C.E.R.T Class 11

Anthropological Theories ([Link](#))

Principles of Pre historic archaeology

“Measuring Time” (Chapter 2) of Indian Prehistory by **D.K Bhattacharya**

Prehistoric culture

I read it from Wikipedia : [Prehistory](#) , [Prehistoric Art](#) (But I would request you to read more from other source)

Biological Anthropology

Physical Anthropology – **P. Nath**

Biology Class 12th N.C.E.R.T

K Vaid Printed Notes

Research Methods

K Vaid Printed Notes.

Paper 2

Prehistoric Indian Culture

S Sahay and Pradeep K Singh (This book has a concise summary of complete Prehistoric Indian culture; therefore I read from it and prepared a one page note, have shared it below. But I think it is currently unavailable in market. Other books you can refer for this topic are **Indian Anthropology by Nadeem Hasnain** or Ancient India by R.S Sharma (old NCERT) or D.K Bhattacharya or any other source.

Indian Society

Indian Anthropology – Nadeem Hasnain

Indian Society – Class 12th C.E.R.T

Social Change and Development in India – Class 12th C.E.R.T

Tribal India

Tribal India – Nadeem Hasnain

[Report of the High Level Committee on Social-Economic, Health and Educational Status of Tribal Communities in India](#) (**Xaxa Committee**)

Tribal and Marginalized Communities – January 2014 edition of **Yojana**.

From <<http://www.insightsonindia.com/2017/06/09/anthropology-strategy-devendra-kumar-rank-97-anthropology-marks-312/>>

Sosin Video Lectures

19 August 2018 11:18 AM

2008

15 July 2018

08:51 AM

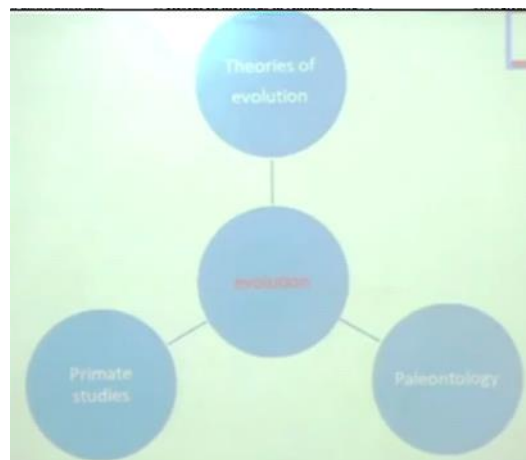
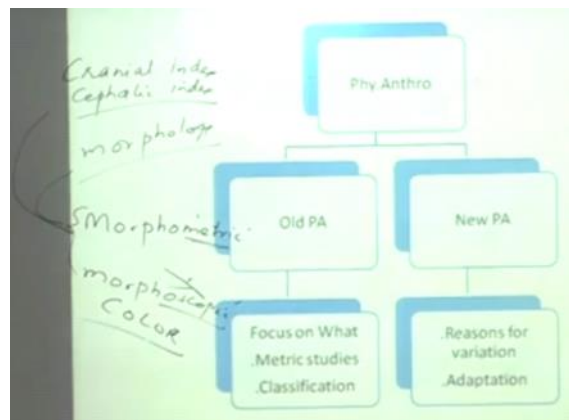
Social Anthropology

03 August 2018 11:49 AM

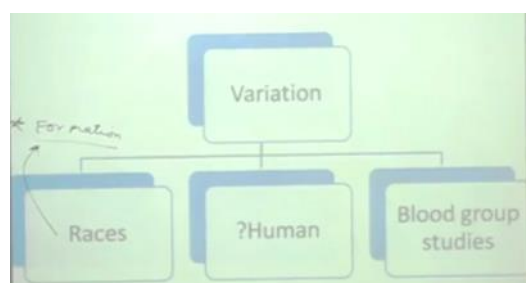
Physical Anthropology (Sosin)

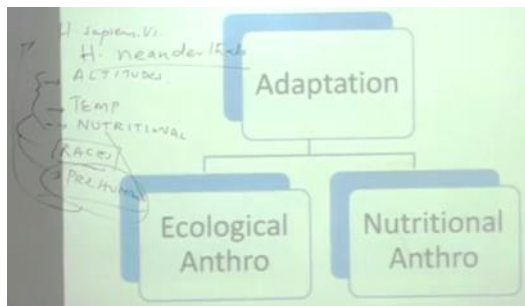
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[Video 20 - Lecture 17]



Relevance of Charles Darwin to APL

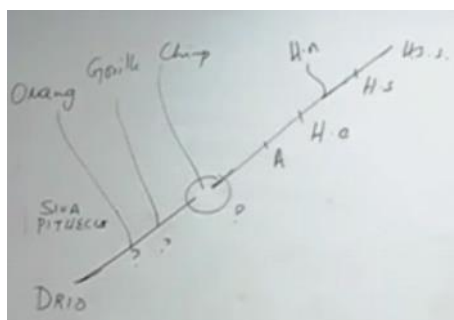




Darwin's influence in the emergence of the discipline.

- Continued influence in Eugenic movement- **predominance of Anthropometry** for the purpose of classifying the humans, thereby strengthening the nature of discipline to be ethnocentric.
- A parallel branch of **Paleontology**, study of origins of man and trying to establish link with pre human ancestors.
- Challenge to eugenic movement**, using anthropometry to disprove existence of 'RACE', and fight the sociological concept of RACISM.
- Increasing researches in technologies there by expanding applied anthropology with **new sub branches emerging** such as, Forensic Anthropology, Defence anthropology, nutritional anthro, medical anthro etc, to name a few.

Pithecus - ape like



Question

1. Whether Australo was our ancestor ?
2. Whether Neanderthal was our ancestor
3. Whether particular races came up
4. Factors responsible for race formation (miscegenation)
5. Factors responsible for fossilization

Srinivas was Brown's student. Brown sent him back to India to study his own village. B S Guha favoured Physical APL and hence Srinivas's request for Social APL was neglected. Guha's work was trying to strengthen the divisions in society along race line. Srinivas wanted to bridge the gap.

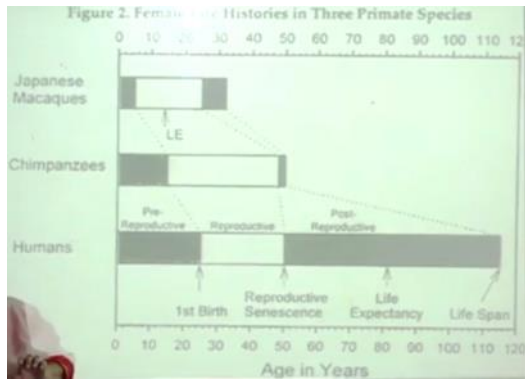


MUTATIONS

- Definition
- Mutagenesis
- Popular perceptions
- Need of it ?
- Locations
- What are inheritable once and which once are not
- In APL ?

- Post 1960s understanding of mutation
- Genealogy
- Forensic studies

□ Read: Birth of internet journal of Biological APL



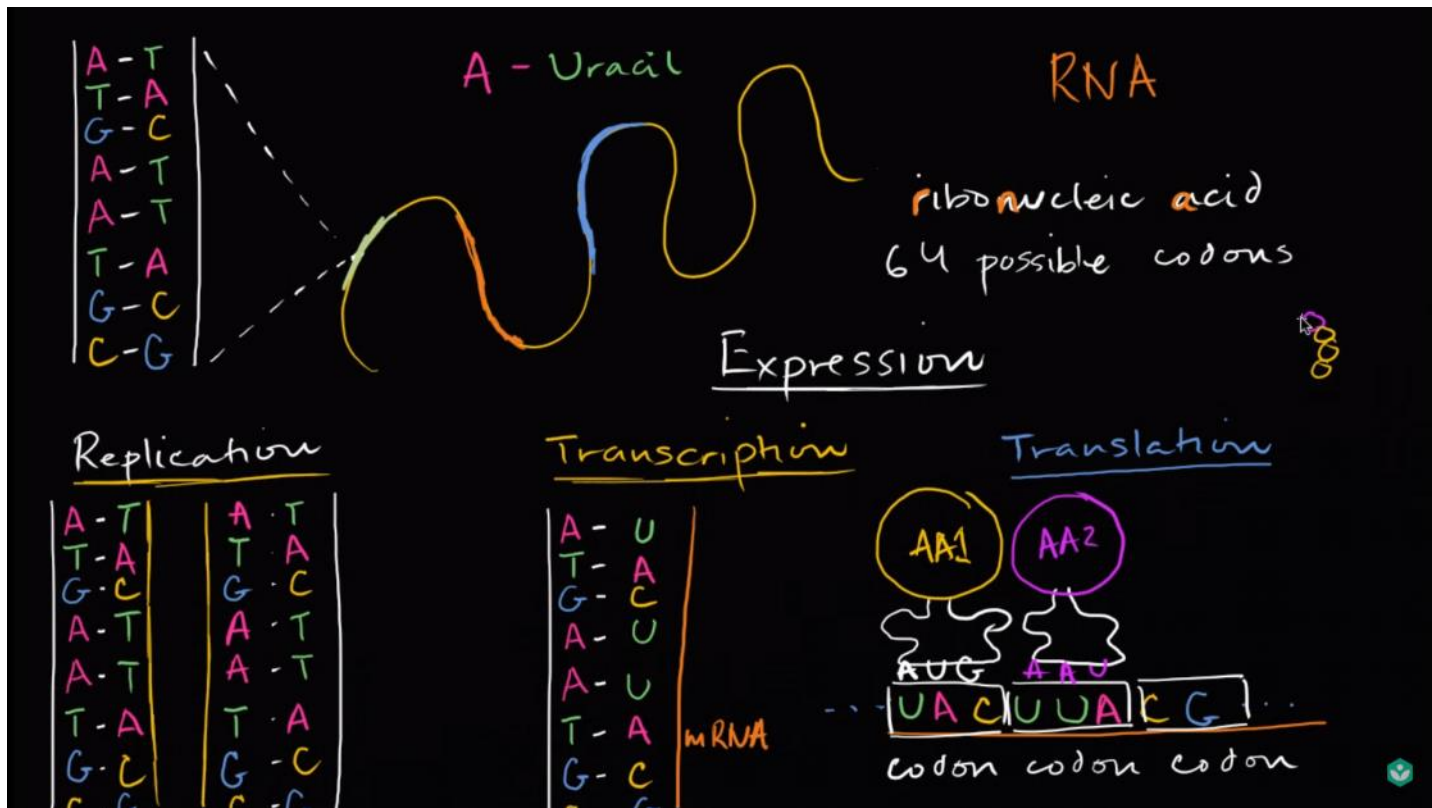
• About one-third of the total disease burden among women aged 15 to 44 years in the developing countries is linked to health problems arising out of pregnancy, childbirth, abortion and reproductive tract infections (World Bank, 1993).

The age at menarche and at menopause show wide variation within and between populations and is shown by a series of studies to be influenced by or is related to race, heredity, environment, climate, socio-economic status, pathological conditions and psychological conditions and psychological factors

- Women suffer from reproductive morbidity due to their 'culture of silence'.
- They are reluctant to discuss their problems with either anyone at home or with a health provider (Patel and Khan 1996).

DNA Replication, Transcription and Translation into Proteins

02 August 2018 07:46 PM



Only 21 Amino acids...(AA1)...(AA21)

A chain of AA s forms protein..

Codon is a set of 3 base pairs.. Each position can have 1 of 4 values (A,G,U,C). So 2 codon can have 64 different permutations (We only need 21, so 64 is overkill)

The leaf like structure is tRNA which is associated with one AA (so 21 types of tRNA must be present ?)

Ex. ATG represent Met Amino Acid

CAA represents Gln AA

ATC - ILE AA

TTC - Phe AA

GTG - Val AA

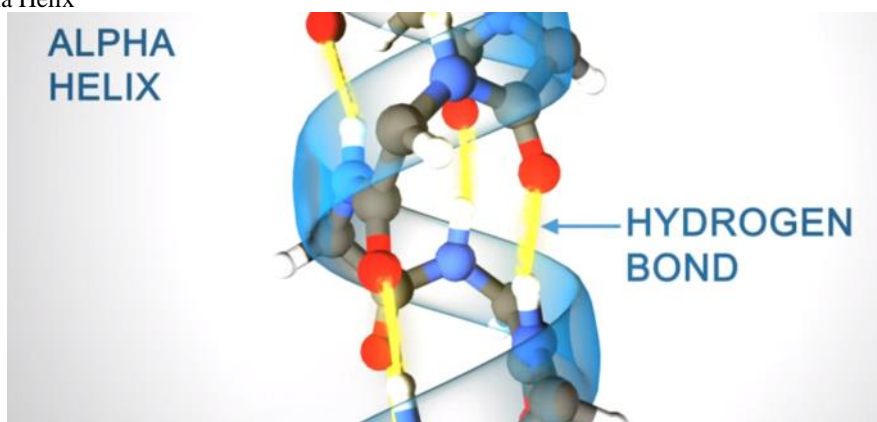
AAG- Lys AA

AAC- Thr AA

The AA chain is linked by peptide bonds forming a C, N, O protein backbone

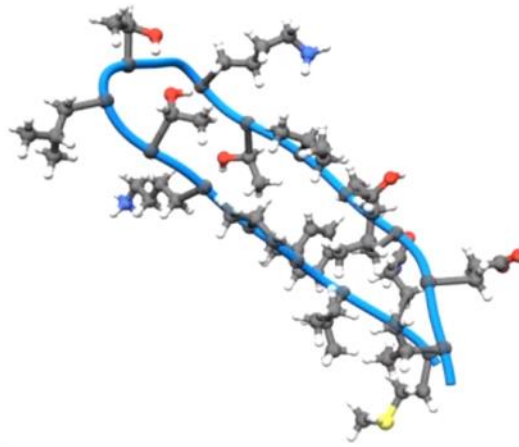
Structure:

1. Alpha Helix

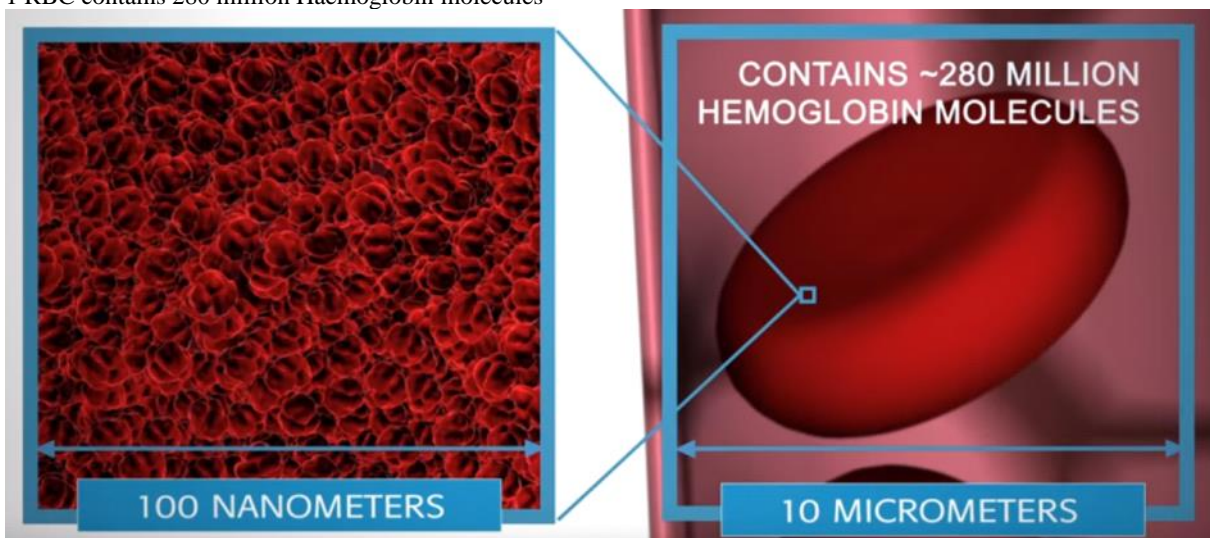


2. Beta Sheet

BETA SHEET



1 RBC contains 280 million Haemoglobin molecules



Random Genetic Drift

Sewall Wright effect

Change of gene and genotype frequency of a population due to random unexpected reasons.

Random genetic drift is due to extremely small population size that may lead to **sample error**.

Such sampling error rapidly changes the gene and genotype frequencies

Features:

1. It is the most rapid change in gene and genotype frequencies
2. It is the only non-directional evolutionary force, where the direction of change in gene and genotype frequencies cannot be predicted.
3. It is the most unpredictable change in the gene and genotype frequencies

Random genetic drift can be explained by two models:

a. Founder effect

When a very few members of a population migrate to a new geographical region which was previously uninhabited, the founder effect occurs.

In a short period after the foundation the small population experiences intensive drift.

A well-documented example is **Amish migration to Pennsylvania in 1744**. The two members of the new colony shared a recessive allele for 'Ellis-Van Creveld' syndrome. Members of the colony and their descendants have this disease much more prevalently than the general population

Founder effect was well studied by Lisovski and Kuznetsov

b. Bottleneck effect

- i. Same population or a similar one
- ii. A population bottleneck is when a population contracts to a significantly smaller size over a short period of time due to smaller size over a short period of time due to some random environmental change or a huge natural calamity, etc. As the bottleneck effect leads to formation of a very small population and consequently to sampling error, Bottleneck effect leads to random genetic drift.
- iii. Founder effect is a type of bottleneck effect.
- iv. Present existing human population is an example for bottleneck effect as we all are the descendants of a very small human population that survived huge natural calamities

1.6 Theories

03 August 2018 11:49 AM

DIFFUSIONISM

Ratzel's criteria of Quality - If *insignificant* cultural elements are similar it confirms cultural diffusion.
Spread of Buddhism
Lotus is not native to Tibet but the used Lotus which confirms it came from somewhere.

For **Froebenius** there is a requirement of huge volume of insignificant elements to be similar to confirm diffusion.

Graebner compared African tribes to Indonesian tribes. Folk tales comparison.
Even Levi Strauss (French) mastered folk tales comparison. Idea of Cayote and Fox

Schmidt & Graebner studied 6 culture circles of Oceania

For Wissler, Culture area is geographical region where you find popular presence of certain culture traits. Wissler continued using culture circle concept in culture area. Margin of culture area varies based on predominant culture are that influences you. That boundary may be just psychological. Ex. Caste. Also, the entire culture area can vanish giving way to some other culture

Kroeber - The popular culture trait, culture climax (like a culture centre) can itself change. Says, make a list of culture traits.

Nagas - Reasons for Christianisation studied by Hemendorf.

Franz Boas

Historical particularism
Concept of cultural relativism given by Boas
Baffen Island - colour of the sea

COMPARATIVE METHOD (Lecture 9)

Comp method formed the basis of emergence of initial writings in Anthropology. It was based on the belief that socio-cultural systems of the present societies bear a differential degree of resemblance with the pastor extinct cultures. The life of certain contemporary societies very closely resembles the life of earliest cultures. Such a belief led to the concept of "survivals". According to E B Tylor, the contemporary tribal societies can be considered as the survivals of the past. In this sense, comparative method was used in an ethnocentric way by the earliest writers.

The classical evolutionists considered a variety of contemporary institutions arranging them in an increasing order of historicity. They believed that cultures evolved from simple to complex but later studies proved that "everything in simple societies is not simple as is generally conceived".

The origins of this method can be traced back to 18th century that coincided with the era of biological sciences where there was a constant comparison made by the scientist between animal and plant lives which was extended to comparing simple and complex organisms in Animalia. But systematic application of the method to produce cultural theories in APL can be found with the origin of Tyloriam writings in the 19th C. The earliest comparisons which were ethnocentric resulted in generalizations and were based on a primary assumption that all the non-western and less evolved cultures will eventually attain the characteristics of contemporary western civilized cultures. In the process, evolutionist used horizontal and vertical comparisons which in the later times were accommodated in the concepts of Diachronic and Synchronic studies.

Boas - pleaded for EMIC (insiders perspective)
Malinowski - wrote totally from EMIC perspectives

The classical evolutionists tended to underestimate the amount of diversity in the cultural characteristics in both contemporary and the early lithic cultures. Acc to Marwin Harris the classical evolutionists committed a luxurious error of assuming that "technologically advanced societies have more evolved sociological characteristics". several studies such as study of the !Kung bushmen by Lorna Marshall disproved such statement. Such a risk prompted Boas and his supporters to give diametrically opposite views which was also erroneous, i.e., Boas had totally discarded the idea of comparison in order to eliminate cultural prejudices and ethnocentrism.

Later writers esp the functionalists the need of comparison. They propagated against the indiscriminate application in the use of comparison and called for minimizing judging cultures. Functionalist did not consider history to be imp but they applied historical and comparative methods in a positive way in the study of progress of human societies. For them, comparison was vital for transmission and diffusion of material and non-material cultural aspects. Acc to them the 19th C applications of comparative method was based on grossly inadequate ethnographic data. The classical evolutionists used rethinking method and depended on secondary sources to build ethnographs. Despite weaknesses and abuses involved in a comparative approach the method finds use in contemporary APL in the study of change and planning for progress of different culture groups.

- ☐ [Read Geographical Determinism]
- ☐ [Read about LEELA DUBEY - studies Muslims in Indonesia]
- ☐ **Torres strait expedition of 1886**

Rivers found variety in burial practices in Polynesia which was a very homogeneous place
Disappearance of Primitive art book
R C Brown went to Andaman coz Rivers asked him to

CONTRIBUTIONS OF RIVERS

Rivers began his career as a medical doctr and psychiatrist but was driven to diffusionistic studies in APL. His association with APL can be divided into two distinct phases. It was in the later phase that he took a diffusionistic stand and for his scientific approach towards the study of diffusionism he is called the father of modern diffusionism in APL.

The I phase of his association with APL began with the Torres strait expedition in which he studies the psychological abilities of the natives which he presented in the paper "A genealogical method of collecting social and vital statistics, 1900". In 1906, Rivers wrote a monograph The Toda which was an extreme ethnograph, i.e., he neglected the inter-tribal relations bw Todas and others. He also neglected the cultural change the Toda were witnessing due to contact with the mainstream and due to the rule of British colonialism. His studies focused on kinship relations and terminologies. It is here the influence of Morgan was evident. In 1911, he wrote Social Organization where he used genealogy method and a combination of primary and secondary sources. The book followed largely an evolutionary approach. But was different from classical evolutionism. He did not subscribe to the idea of Psychic unity and concept of survivals. In his word "Disappearance of Useful Arts" he challenged the concept of survivals. The latter propagated that the traits that are not useful generally disappear but their continued existence remains as a proof of evolution. In 1911, the article, Ethnological analysis of culture, he announced that he was a diffusionist.

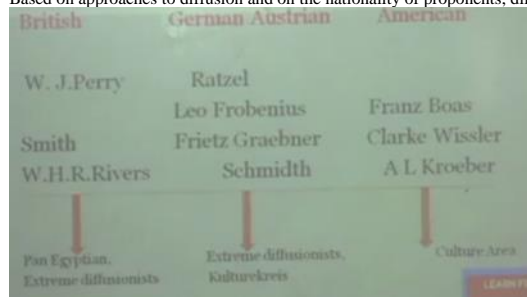
His later studies in Oceania region marked the beginning of Diffusionist perspective. His book :History of Melanesian Society" gave the basic postulates of Diffusionism:

1. Man is basically uninventive.
2. Culture spreads through migration and Diffusion. In the process of diffusion, some culture traits might disappear or degenerate
3. In Melanesian society, Rivers found that people in certain islands had no Canoes which is essential for small island population. He attributed the absence of canoes to the disappearance of culture traits. In another study of Australian aborigines Rivers found 5 different burial practices. He attributed such diversity to Diffusion of culture traits through migration.
4. Rivers listed the types of diffusion as direct and indirect. Direct diffusion can be dubbed as the result of physical migration of people of a culture group. Indirect diffusion is diffusion or culture spread through culture vehicles other than migration of people. Travelers, different kinds of media, writings of administrators or individuals propagating certain ideologies and faiths can be the vehicle of cultural diffusion.
5. He presented a list of factors influencing diffusion:
 - a. Presence of Communication
 - b. Need for new trait and desire for a new traits
 - c. Competition / Opposition with world systems
 - d. Respect for new proponents
6. List of characteristics of diffusion:
 - a. New traits are adopted only if necessary
 - b. In course of diffusion the traits may get altered
 - c. Generally diffusion is from more developed to less developed cultures
 - d. Borrowed culture traits may get assimilated/may lead to changes in receiving culture group [Buddhism borrowed in Himalayan region]
 - e. Obstacles to diffusion include lack of transportation and communication, geographical barriers, etc.
7. The above characteristics were presented by him based on the field studies among Melanesians and Australian aborigines, nevertheless, they can be applied to study diffusion even among the contemporary societies.
8. To a larger extent, the APL work of Rivers was based on primary sources and is called original work in the field but was criticized for neglecting comparison and not attempting to provide culture historical wirings. He gave importance to migration of culture traits but failed or did not attempt to identify the origin of the traits. Inspite of this it is safe to conclude that diffusionist school of thought owes its origin to Rivers who was also credited for introducing R C Brown to Indian APL in particular

DIFFUSIONISM General characteristics and specific variants there in

Acc to the theory of diffusionism, various culture traits and complexes developed at different places at various times and through different historical stages diffuse/spread to the other areas. In APL studies, the approach of diffusionism emerged as "an anti-evolutionist" school of thought rejecting the unilinear sequences and the concept of psychic unity of mankind proposed by classical evolutionism. Diffusionists emphasized that :man is basically uninventive" and is more given to imitation. Thus culture growth is largely because of transmission of culture traits through diff means of culture contact.

Based on approaches to diffusion and on the nationality of proponents, diffusionism is classified as under:



Contributions of British Diffusionists:

British Diffusionists are titled as extreme diffusionist and extreme anti-evolutionist by Marwin Harris. They propounded that culture has evolved only in Egypt from where it spread to all parts of the world. They believed that diffusion of traits from Egypt was due to migration of people for the purpose of trade. Hence they are also called "British migrationists".

Rivers was the first to introduce a more acceptable and rational concept of diffusionism in APL through his article "Disappearance of Useful Arts" and through the book "History of Melanesian society". He gave the basic postulates of Diffusionism as:

- i. Man is primarily uninventive
- ii. Culture spreads though migration and diffusion
- iii. In the process of diffusion, some culture traits might disappear or get degenerated.

In his study of Melanesian society, he found disappearance of useful art of canoe making from certain islands. It is here he examined the emergence of concept of specialization of occupation in the simple societies. Through this he challenged a popular belief that occupational specialization is a characteristic feature of societies at the metal ages and those at the level of civilizations.

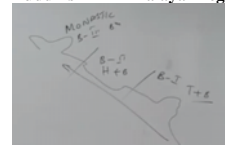
In his study of Australian aborigines, he used archaeological studies to examine the 5 different burial practices in an otherwise homogeneous population. He attributed such a diversity to diffusion of culture traits by migration.

Acc to Harris, Rivers mostly spoke of the nature of diffusion without attempting to propose a formal theory of diffusion. He had done field work on a limited number of culture traits to come to the above conclusions. His ethnographs prior to he becoming a diffusionist (ex. The Toda) were much more detailed than the latter. Melanesian and Australian studies were hence part studies with more inquisitiveness regarding issues such as what must have prompted people to travel and to adopt culture traits that were alien to them and occasionally giveup certain useful traits and art forms for accepting the alien culture traits. Diffusionism of Rivers with his field work present a different variant within British diffusionism.

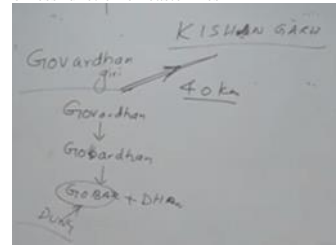
William Smith

Smith in his book "In the Beginning - The origin of civilization, 1928" postulated that culture evolved from favourable circumstances existed" only on Egypt. Acc to him, cultural evolution started at about 4000 BC in the Nile valley when natural man of Egypt began to use the natural crop of barley. He presented the following sequence of events:

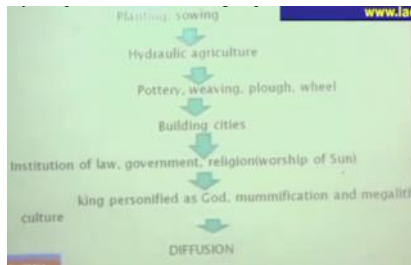
- ☐ Neo-Buddhist movement [Neera Borra studies]
- ☐ Buddhism in Himalayan region



- ☐ Narmadeshwar Prasad - Christianity in India - more or less function on caste lines



- ☐ We are all Relatives W H Rivers [Video]
 Rivers stayed with Todas for 5 months -
 Polyandry (not practiced now)
 Lifting of a heavy stone - show of strength
 The dairyman is the Priest and dairies are seen as temples (only men are allowed in dairy)
 15 Clans and 2 Moeities
 Child marriage
 The bow and arrow ceremony on 7th month of pregnancy (The man carrying the bow&arrow is the socially recognized father even if he is not the biological one)



In another book "The diffusion of Culture" 1933, Smith gave his theory of diffusion. According to him culture started radiating from Egypt when Egyptians for the purpose of trade travelled to different parts of the World. In the process they had spread their culture traits



Smith's own travel across the world prompted him to find similarities in the architectural structures at different places and those in Egypt. The question such as how Smith could confirm that Egypt alone was the giver of culture remained unanswered.

His student Perry supported Smith's theory and carried out field work in Malayan peninsula and in Cairo. In his book "The Children of Sun God" 1923, Perry emphasized that transmission of culture is always accompanied by degradation and no art is really enduring". To explain the disappearance and degradation of culture traits he picked up several material aspects from Mayan and Egyptian civilizations. In different parts of the world is proof enough to show that more evolved cultures existed elsewhere even before the emergence of Egypt and alongside Egyptian civilization several others were parallel emerging.

Chart of - origin of cities - from Ember

1000 lights area in Chennai.

German-Austrian school criticised Egyptologist for failing to appreciate parallel emergence of cultures across the globe.

For Marwin Harris, took into account only simple form of Diffusion, never emphasizing Diffusion of culture complexes. They ignored diffusion of non-material aspects of culture and restricting their stories to the material elements they could study from megalithic evidences. In offering proof of diffusion they did not take into account the functions of culture traits and cultural meaning of the traits.

The German diffusionists rejected the idea that Egypt is the only centre of civilization. They believed that "culture traits developed independently at several places and migrated to or imitated at other places involves a complex process of diffusion. They considered both evolution and diffusion as necessary concepts to study progress and change of culture groups. Each culture has a place of origin called from where the culture diffuses to the other areas. German diffusionists tried to identify these culture circles. They believed that migration of a trait can be understood through the study of historical data. They found it necessary to track the movement of culture traits from one place to the other. Due to the significance given to study of history of culture traits, they are called culture historic school. Of the German thinkers, Ratzel and Frobenius gave the principles of diffusion that were used by Graebner and Schmidth in the reconstruction of culture circles. Ratzel was the first to introduce the idea of diffusion in German school through his book "Anthropo-Geographie" 1899 which emphasized that "people were more influenced by one another geographical factors". It is here he reviewed the popular belief of Geographical determinism. Though Ratzel agreed that geography has an unquestioning impact on the cultures of inhabitants though mechanisms of cultural diffusion, it can be found that contact with the neighbours can change the culture of a group which has to be otherwise different.

Faith is different from Culture

Irani Gali - people eating from only one thali

In his book "History of Mankind", Ratzel gave the following principles of diffusion

1. Man is mostly an imitator rather than an inventor
2. Single culture traits are usually diffused while the complete culture complexes are transplanted by migration. In both the cases, adaptation to environment will bring changes in the culture traits and in culture complexes.
3. The principle of criteria of a form, i.e., if unessential cultural traits are similar it indicates diffusion. Ex. Being coastal population, possessing Canoes does not confirm diffusion. But similarity in the blades or shapes and sizes of the canoes, art engraving or usage of particular colours indicate diffusion because these aspects are only related to ornamentation and do not affect the functionality. Origin and end point of culture trait must be identified to prove cultural diffusion. Ratzel applied these principles in identifying diffusion of material culture traits in spread of Buddhism from India to Mongolia through the study of Buddhist religious symbols such as a lotus. Study of bow and arrow culture that had diffused from Indonesia to Africa

Frobenius

He was a student of Ratzel. Gave the principle of geographical statistics or criteria of quantity. According to it, more of the number of similar traits, more is the possibility that diffusion has occurred. According to him when culture traits are emulated they are subject to ecological adaptation. His list of culture traits included both material and non-material cultures unlike Ratzel who mostly depended on study of material culture. Certain interesting elements such as myth and folk-tales were used by him to confirm cultural diffusion across continents.

Graebner by using the principles of criteria of quantity and criteria of quality gave the concept of culture circle in his book "Method of Ethnology: 1911. He introduced the concept of 'Primeval Cultures' (*URKULTUREN*) which meant that they are the earliest cultures that must have evolved in small isolated populations living at 'Band level of political institutions'. According to Graebner, cultures started originating at the earliest stages of human cultural evolution.

[Morgan's evolution chart - Band > Tribal > Chiefdom]

In Oceania region, he identified 6 Primeval culture circles described in his book 'Ethnologie'

Band - It is the earliest social institution wherein the members are from close kin groups and practice foraging as their basic economic occupation and are generally nomadic.

6 culture circles given in 'Ethnologic'	
Tasmanian culture circle	
Old Australian	
Totemic Hunter	
Moiety Complex	
Melanesian Bow Culture	
Polynesian Patrilineal Culture	

Graebner's primeval culture circles are organized by chronology with Tasmanian culture circle being the oldest and Polynesian Patrilineal culture as the most recent. Acc to Graebner, the influence of Primeval culture circles began to radiate with the dev of means of transport. Schmidt gave a similar scheme of diffusion with 4 major culture circles with several sub-culture circles. Unlike Graebner, he tried to present the characteristics of each culture circle.

4 Culture circles

Primeval Culture Circles	
1. The Central or Eastern Circle	- Exogamous, horde and monogamous families Eg: pygmy people of Africa and Asia
2. Arctic Kreise	- Exogamous with sexual equality Eg: Eskimo
3. Antarctic Kreise	- Exogamous with sex totems Eg: Bushmen

Primary circle :

1. Patriarchal cattle rearing
2. Exogamous patrilineal totemic higher hunters
3. Exogamous matrilineal village dwelling horticulturists

Secondary culture circle:

1. Free patrilineal system Ex. Polynesia
2. Free matrilineal system Ex. Southern China and Melanesia

Tertiary culture circle:

They represent higher civilizations of Asia, Europe and America. Graebner and Schmidt ... relevant empirical examples they could not explain questions of diffusion such as why culture traits are accepted or rejected in the process of diffusion. In contemporary APL, the culture circle schemes given by Graebner and Schmidt are not accepted but the principles given by Ratzel and Frobenius are still considered respectfully. The concept of culture circle was used by American diffusionism in the dev of culture area concept. According to Marwin Harris the diffusionistic school in general and culture circle school in particular can be called the most infertile schools of cultural study in APL.

American diffusionism owes its origin to the writings of Franz Boas who introduced the concept of diffusion to American APL. Wissler and Kroeber were the major proponents who tried to present diffusion through the concept of culture area. They observed that culture groups residing in close geographical proximity have more cultural similarities than those residing in distant regions though the two groups might be generally of one kind (Muslims). They reasoned this to the diffusion of culture traits between closely inhabiting groups. In explaining this phenomena, Wissler introduced the concept of culture area which is defined as a geographical region wherein similar culture traits are found. He proposed a methodology of

- i. Constructing or identifying a culture area.
- ii. Dividing the geographical region into diff culture areas
- iii. For each area a list of culture traits is to be prepared which have reached that region thr the process of diffusion
- iv. Examining the causes of diffusion

Thus unlike German Austrians, American diffusionists focused at the causes of diffusion. They criticized the idea of degeneration of culture traits that was supported by British and German-Austrians. They believed that culture traits get amended or modified based on the requirement of recipient culture group. This shall not be generalized as degeneration but shall be viewed as adoption to the new region and culture. Such an idea is the result of Franz Boas ideology of cultural adoption.

The American diffusionists according to Marwin Harris had started with a big bang but ended with a feeble theory. For ex., Wissler, tried constructing culture areas on the basis of food consumption. He identified 6 basic food areas in North America later increasing to 8. He believed that if in a geographical region there is a larger similarity in the culture trait of food consumption, the inhabitants of the region are found to be having similar other culture traits.

Food Area	Region
1. Caribou Food Area	Eskimo
2. Bison	Great Plains
3. Salmon	North Pacific
4. Wild Seed	California
5. Eastern Maize	S. East and Eastern Wood Land
6. Intensive Agriculture	S. West, Mexico, Peru
7. Manioc	Amezon, Caribbean
8. Guanaco	Guanaco

Wissler defined culture areas within the narrow sphere of food consumption though he made it a primary pre-requisite to provide a complete list of culture traits which was examined by Kroeber and others.

- ☐ Watch : Biography of Franz Boas by John Simons
- ☐ Documentary : Transition of Chinchus [tribe of South India]

[Lecture 11 but 8th Class]

FRANZ BOAS

Contributions of BOAS

A German by origin migrated to Northern America and became instrumental in spreading the idea of diffusion and several concepts of APL to North America, hence being called Father of American APL. He trained a complete generation of APL such as Kroeber, Wissler, Benedict, Margaret Mead, Malinowski, RC Brown and others who went to become theoreticians and scholars in APL. Boas encouraged his students to pursue their varied interests and hence choosing particular sub-fields in APL. He pleaded the scholars to be focusing on data and to be free from prejudices and be away from the tendency of generalizing.

Exogamy - is the principle which direct the members of a culture group to find mates outside one's own culturally defined group.

Endogamy - Individual shall find mates from one's own culturally defined group.

Westermarck - "*familiarity breeds contempt*"

He studied Srilankan tribe Vedda

If a brother sees his sister being intimate with her lover, all the 3 have to commit suicide

Brother and sister don't live in same household for avoidance

- ☐ Age - Area principle - older the culture trait, more will the spread

Not valid in all circumstances.

Marwin compared water with Coca-Cola. Where there is no water, there is coca-cola.

- ☐ Culture area studies in India. [3rd Question]

Gambia - surrounded by one single country on a3 sides

Gambian Leader : First move on a chess board is of white pawn.

Why not the black pawn be the first to be moved.

He introduced the subject matter to the discipline of APL, prescribing the four-fold classification of the content into Socio-Cultural, Biological, Linguistic and Archaeological APL. The scheme and several details of the branches therein are still adhered to in contemporary APL.

Boas criticized speculative and sweeping generalization made by classical evolutionist, British and German-Austrian Diffusionists and put his effort to replace them with empirical studies

To make the discipline more rational he prescribed several field work techniques. He suggested APLs to make primary sources as the basis of their writings. Alongside, the techniques of interviews, genealogies and historical studies, he insisted on learning the native language and preparing field note in the native language alone.

As he belonged to the time when the discipline was affected by the notions of geographical determinism, he examined the extent to which cultures were influenced by geographies. He found that several aspects other than geography mold cultures. He propounded that culture of a society is a product of environmental conditions, psychological factors and historical connections. Hence each culture is unique in itself and must be studied in its own perspective. Such a way of ethnography writing in the later times came to be known as EMIC ideology. His successors branded him as a historical particularist due to the imp he gave to historical studies and culture particular studies. His historical studies were a combination of examining a link between material and non-material aspects and why culture a group has specific culture traits in the present times. In the study of natural history, he also incorporated role of diffusion in bringing culture change. This line of thinking encouraged his students such as Wissler and Kroeber to come up with culture area approach in diffusionism.

As part of historical studies, he introduced, museum methodology, under which he initiated the practice of collecting material evidences from the field and preserving them in the museums. Material aspects collected in the field are arranged chronologically keeping in view the geographical areas from where the material was collected and based on the dominant culture traits. When the material was so organized, he found that cultural items of tribes living close to each other were more similar than those that lived apart.

Among various literary contributions, the most significant were:

1. Central Eskimo 1888 - It is a complete study of Eskimos incorporating their linguistics studies, myths, folktales, economic distribution, etc.
2. Kwakiult Texts, 1905 - It is a detailed ethnograph for the first time produced on any western North American Red Indian population. In this book, Boas for the first time presented his ideas of diffusion. The period between 1850 and 1920 was that of transition for the Kwakiult Indians as they were getting influenced by industrialization, migration etc. Changes brought in by such influences were studied in great details by Boas. It is evident in his explanations of Potlach systems, community feasts, which were on a decline.
3. Kwakiult of Vancouver Island 1905 - Boas examined influence of geography on culture with relevant field data
4. Mind of Primitive man 1911 - The book presented a socio-psychological perspective to the study of tribal ethnographs. He provided the complex interplay between culture, psychology and biological aspects of man. In the later times, the psychological and behavioural aspects were picked up as a chief subject matter by his students Ruth Benedict who developed another major school of thought called Culture-Personality school.
5. Primitive Art - It is a monograph of American Indians presenting the first ever study of Art of simple societies. It brought out a vital understanding that 'everything of simple societies is not simple'.
6. Race, Language and Culture 1940 - In this book Boas gave his revolutionary concept of cultural relativism. It meant that no culture is superior nor inferior and there are no universally valid values and laws hence it is futile to compare or judge cultures. Boas used this concept to fight racism as an academic and a practical concept.

Among different branches of APL, Boas personally tried writing and working practically in the field in all the 4 major branches. He used the practical methods of Anthropometry for fighting racism and to study impact of migration and adaptation at a biological level. With regard to anthropometry, he introduced diff measurement techniques, esp to measure the head size. The term cephalic index became popular in APL when he presented comparative accounts of negroes, mongoloids and Caucasian racial stocks. He proved with head measurement that Caucasians are in no way superior to the back negroes. He found that environment has a major role to play in bringing specific shape and size of the skulls and heads.

Boas applied statistical techniques in collection and analysis of data in physical APL. He studied Human growth, esp, age and height dimensions among children. He measured about 19,000 children to bring out statistics for:

1. Comparisons between mainstream American children and Japanese children from migrant families.
2. Comparing children from Japanese native families and migrant Japanese children in America.

He was using the data to study impact of geography and heredity in the growth of children

He was the first to raise the issue of ethics in APK. He was against use of APL skills for the detriment of people anywhere in the world.

Criticism of Boas:

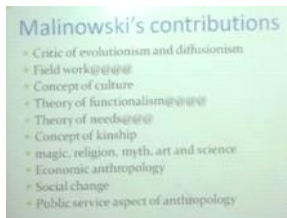
1. Boas was criticized for his overemphasis on facts and inability to theorize. Emphasis on data collection without objective, made him collect frivolous data and at times he missed out imp features of society under study.
2. Boas completely eliminated the use of comparative approach but the imp of this approach was demonstrated by functionalists esp in situations where tribal and non-tribal communities are getting exposed to one another, esp in the contemporary times. An analysis by Marwin Harris present that Boas was critical of the ethnocentric and derogative way of applying comparisons by classical evolutionists. In fact comparison with appreciation of diversity was very much evident in his writings. His historical approach and when he tried finding different reasons for having similar culture traits in different culture groups is where comparison is extensively used.

Thus Boas made several original contributions to the development of APL and training students extensively to generate manpower required for the development of a new discipline.

- ☐ Watch : Franz Boas - The shackles of tradition
- ☐ Watch : Tales from the Jungle 1,2,4 & 5[Malinowski]

[Video 12 - 9th class]

- ☐ Crocodile clan - example of permanent body painting
- ☐ Gllanos stay near !Kung Bushmen. Bushmen share food but Gllanos people don't coz they have mastered how to preserve food. Bushmen don't know how to preserve.



Formalism & Substantivism

Formalism - Economics in simple society can be understood with the principles of modern economics. Modern eco alone is sufficient to understand eco behaviour in simple and complex societies.

Substantivism - principles of modern eco are insufficient and cannot be applied injudiciously to study economies in simple societies

Kula items have to be disposed off within a year. Tougher the expedition on Canoes, intense the rituals on Tobriand islands

Urigubu - Brother gifting 3/4th of his annual earning to his sister's husband along with soulava and mwali.

Kula and Urigubu could not be understood with the modern principles of economics.

[Video 13 - Lecture 10th]

- ☐ Write an essay comparing Malinowski and Franz Boas
- ☐ **Compare the functionalistics schools and research methodologies of R C Brown and Malinowski**

CONTRIBUTIONS OF MALINOWSKI and SCHOOL OF FUNCTIONALISM

Malinowski was an APLs of Polish origin and was influenced by Westermarck and James Frazer in the emergence as an APLs. Westermarcks influence can be seen in the way Malinowski presented his views on family. Frazer's influence was evident in the treatment of magic and religion.

His first training was in Physical chemistry, mathematics and natural sciences. He later migrated to school of psychology and finally on his arrival to England in 1910 was trained in APL under Westermarck, Frazer, Rivers and Boas. Impact of Boas was very conspicuous esp in the criticisms against evolutionism and diffusionism and in the way he developed field work traditions in APL. His concept of integrationalism emerged from the idea of holism given by Boas. According to it, all the cultural aspects have an inter relatedness due to which every culture comes up with its own culture pattern.

Malinowski along with RC Brown is placed in British Functionalism of APL. Functionalism is the view that society consists of institutions that serve vital purposes for the "people". The question of whether these institutions serve the interests of society at large o the interests of individual person, divided the school into two camps, under Brown and under Malinowski. For Brown, structure of society and survival of society were of primordial concern while Malinowski's focus was on individual's needs. This idea is evident when he defined culture as a mechanism of fulfilling individual's needs. Such a view, where the institutions have individual centeredness came to be recognized as psychological functionalism.

Basic tenets of Malinowski's functionalism:

1. Culture is a means of satisfying human needs
2. Each trait performs certain functions
3. All the traits are inter-related and operate in relation with each other as a totality

Malinowski's contributions for functionalism and field work have drawn more attention than his other works. His efforts in this direction gave a new identity to APL. He was best known as a field worker as a teacher as a functionalist as a contributor to culture-personality, for studying culture change that became a subject matter at the time of his association with APL due to expanding westernisation.

Among his literary contributions, the best known ones include:

1. The Ethnograph of Trobriand islanders called 'Argonauts of Western Pacific'
2. The sexual life of savages
3. Crime and custom in savage society
4. Myth in Primitive psychology
5. The father in Primitive psychology

The central theme of all these writings was religiously reporting cultural traits from an interpretation through the cultures perspective. It is here influence of Boas is evident, nevertheless, Boas emphasized collection of data and applying statistical methods in presenting the data. For Malinowski, mere data collection is not the duty of an Ethnographer. His primary duty is to bring about culture traits as the culture group understand and utilises from a functionalist perspectives. The influence of Malinowski on the later thinkers such as Clifford Geertz can be noticed in the interpretative way of studying an reporting cultures in the school of symbolism.

Contributions of Malinowski can be studies under the following heads:

1. Criticisms of Evolutionism and Diffusionism

Though Malinowski was thought and guided into APL by classical evolutionary thinkers and a few diffusionist of British and Austrian diffusionism, he criticized the schools primarily for generalizations and lack of empirical studies. He used the concepts of evolution and diffusion in his explanations of **culture change** but the terms evolution and diffusion, differed in meaning and application compared to the 19th century APL. With empirical studies as a basis, he glorified fieldwork. He was critical of the concept of survivals. Acco to him "any culture trait will cease to exist if it has no function to perform". The approach of comparison was extensive used by him not in an ethnocentric way as was the case with evolutionist. Comparison acc to him was needed to plan cultural change in the progress of societies. Malinowski called for study of changing cultures in the context of western contact. The study of changing native must be a separate field. This in a way was laying foundations fro EMIC ideology which was initiated by Boas. Based on this belief, he devised several new methods of research. The most significant being participatory observation. Acc to Malinowski, study of contact situation required, 3 processes:

1. Identifying the nature of culture contact and change experienced by the culture
2. Finding the best methods of field work appropriate the situation under study
3. Translating the theoretical results into practical rules of conduct for the administrators, missionaries, APLs etc.

Thus his study of diffusion was diff from the traditional diffusionistic school which largely lacked utilitarian based diffusionistic studies. The variant of diffusion followed by Malinowski was more empirical.

- ☐ **Practical APL** - Variant of applied APL as used by Malinowski

Animosity between Brown and Malinowski

2. Field work traditions of Malinowski

The popular fieldworks include

1. The Mailu society (1914-15)
2. Trobriand Islands (1915-16, 1917-18)

He is often given credit for having established the notion of 'long term first hand field research', living with the subjects, learning the native language and presenting information gathered in a holistic framework. He provided guidelines to his students in conducting field work in his book *Argonauts of Western Pacific*. Here he emphasised the need for a good training in theory, having a scientific aim of ethnography, spelling out methods of collecting data, awareness of emotional conditions an ethnographer would experience during the field work. In the collection of data, he discussed and applied genealogy method and extensively used informants that were selected carefully and used participant observation to understand insiders' perspectives.

But he was not the originator of fieldwork traditions in APL. There were others who pioneered it such as Boas (Inuits), Diamond Jenness (Inuits), Frank H. Cushing (Zuni). The Torres Strait expedition held by Rivers, Seligman and Haddon. But Malinowski is considered to have provided a widely read example of research methodology in APL and provided larger visibility to the fieldwork traditions.

He shared with Boas an empirical approach and did not believe in generalizations devoid of ethnographic data. He minimized the use of secondary sources giving imp to the basic characteristics a researcher has to possess to present a realistic picture of cultures under study.

3. Contributions to economic APL

Prior to Malinowski, the understanding of economic systems, esp of simple societies was incomplete. He provided a theoretical understanding with empirical studies. The most significant theoretical basis was 'substantivist approach'

Substantivist approach - He rejected application of principles of modern economics to simple societies and rejected that primitive man like the modern man is rational and logical in the economic affairs. Also, in the mainstream societies, man may not always behave rationally in economic pursuits (ex. The Nudge theory by Richard Thaler). The exchange in simple societies was not really simple as was conceived by the modern economists. He found several examples to show the economic exchanges in simple societies being regular, elaborate and complex.

Malinowski studied relation between eco and social institutions such as kinship and marriage. In his ethnographs such as *Australian Aborigines* (1913), *Mailu* (1915) and *Argonauts of Western Pacific* (1922) he studied the concepts of division of labour based on gender, age and social stratification. Marriage as conceived by APLs of the day as a mechanism to fulfil biological needs was rejected by Malinowski. Acc to him, marriage has a much larger function of bringing females' contribution to economic benefits of kinship and family.

Malinowski studies redistribution and barter exchange among Trobriand societies:

The kula exchange - It was studied by Malinowski systematically during his field work. It is a ceremonial exchange between 4 principal tribal groups of the Trobriands, i.e., the Mailu, Papuas, Pygmies and Massim. These populations inhabit the chain of islands near Papua New Guinea (Oceania). It is a barter exchange that takes place through gifts, hospitality and trade. It involves economic, political, social, recreational and cultural values. It is a trade practiced by a closed circuit of islands between which exchange of two groups of articles is carried on.

1. **Soulava** - It consists of shells and red shell necklaces and pottery that can be exchanged only in a clockwise direction
2. **Mwali** - It includes white shell arm bands, bracelets, that move in a counter-clockwise direction.

Either of them do not have commercial value. The exchanges regulated by traditional rules and conventions accompanied by magical rituals and public ceremonies. The kula exchange also has '**Jajmani**' kind of relations, i.e., based on the principle that kula is an intergenerational, inter-familial and more or less a permanent relation

The social stratification is evident in kula, i.e., women and children cannot participate and not all men can participate. Only those in recognized positions in the society from religious and political fields can exchange goods. Hence kula is not a simple exchange for the natives, it has an integrational aspect. Malinowski's study brought out the changing nature of kula, i.e.,

- i. Over a period of time the participants in kula started exchanging items of economic value along with ceremonial items. This helped in the survival of the groups.
- ii. **Urigubu** system - it refers to the practice of brother gifting 3/4th of his annual eco earning to his sister's husband along with the ceremonial items.
- iii. **Wasi** system - it is similar to kula where the exchange is between coastal and inland populations. The exchange is also regulated by certain rules such as the inland communities not to indulge in fishing in the rivers and restricting fishing to the lakes and only as a supplementary source of food. Similarly, cultivation of food grains is largely a reserved activity of the inland populations..

Malinowski studied the imp given to magic and rituals associated with magic in the Trobriand society. He presented the difference in intensity and length in time associated with the kind of activities for which magic is performed. Clear distinction was made between the coastal and high sea fishing.

4. Kinship studies

The nature of examination of kinship was different from evolutionary writers. The latter concentrated on origins of kinship systems. Morgan from evolutionism, Rivers from diffusionism presented kinship terminologies from different perspectives. They examined the classificatory and descriptive terms from evolutionary and diffusionary perspectives. For Malinowski, elaborate discussions on the terminology is futile exercise. Instead, he found it more useful to study the role or functions of institutions of kinship and family. Both of them have to deliver certain functions to fulfil specific individual needs that he listed in his theory of needs. Within kinship terminologies, if by addressing certain kins with a specific title helps the individual in the fulfilment of certain individual needs, such an exercise has utility. But in most of the cases, the ethnographers earlier to Malinowski, did not use the utilitarian perspectives.

[Video 14 - Lecture 11]

5. Concept and Definition of Culture

Malinowski's writings considered the term culture rather than society as a central theme of discipline of APL. In his book *Scientific Theory of Culture* and other essays, he defined culture as "the entity that comprises inherited artefacts, goods, ideas, habits, technology and values". In defining so he indirectly refuted Tylor's definition that is based on enculturation or acquired nature of culture. Critics believed that Tylor's emphasis was on non-material aspects and Malinowski focused on the material elements of culture. In contemporary APL, culture is

New Ethnography of Marwin Harris - Case study of comparison of how ox and cow are treated in Kerala and UP

Harris says that Mali comes from extreme realistic ethnography, extreme empiricism but field may not be actually telling you the right picture every time. *[Woman who talked to Margaret Mead said that they had lied to Mead during her visit to Samoa !!]*

Sahlins & Service - studied reciprocity extensively

Generalised (parental care),
Balanced (kula, silent barter in Semang & Sekai tribe) and
Negative reciprocity ()

Bride price - entire groom side pays to entire bride side

Muslims have a variant of bride price where the groom is supposed to pay the bride price on the day of *Nikah* itself

Suitor service - In Eskimo society (groom has to hunt) and Andaman island communities (groom works at bride's place)

☐ Malinowski and how he studied culture change ?

perceived both from inheritance and enculturation perspectives and from material and non-material perspectives. According to him, culture operates with the traits from different spheres making up balanced resistance. Such a view portrays functionalistic belief, i.e., cultures are the mechanisms that function to fulfil needs of the individual and are mechanisms to sustain an integrated and orderly living with a final goal of survival of the individual. In his book, 'Scientific theory of culture', he attempted the concept of 'indispensability of comparison' in the study of cultures. His presentation is a combination of culture change, interdependency of various culture traits, culture contact and the resulting change in the new balance that will be attained subsequently. Such a view of balanced systems of culture is called extreme positive functionalism as it neglects the inherent dysfunctions

- ☐ Dysfunctionalism in Anthropology
- ☐ Contemporary status of APL thought.

6. Study of religion, magic and science

Malinowski's functional approach is evident in the way he examined religion and myth. They are listed in his theory of needs under the title 'integrative needs'. Though religion and magic for scholars from scientific communities present the irrational dimension, Malinowski's field work confirmed co-existence of them alongside rational knowledge/science. Through this view, he criticized the classical evolutionary explanation given by James Frazer, i.e., magic, religion and science evolved in the order with increasing rationality. Frazer believed that magic takes the form of religion with the human understanding the limitedness of his own capabilities. For Malinowski, even if one believes in the sequence of Frazer, even at the most rational stage of science, human limitedness exists with several weaknesses that are obvious. The failure of several scientific endeavors, despite the scientists following the rules provide an answer.

For Malinowski, irrespective of increasing rationality, even at the stage of science, religion has psychological role to play. He questioned Frazer's sequence for not explaining the times after science. He indicated a possible area of study for the future APL 'beyond reason and beyond rationality'.

Being an APLs, who though preached his students on the need of having strong foundation in theory but his works mostly focusing on the field or applied aspects, he gave more emphasis to compare magic and religion. He dealt with the variants therein, not from a historical perspective but functional perspective. Ex. In the case of Tylor, religion was examined in the evolutionary sequence of Animism to Animatism to Polytheism to Monotheism. For Malinowski, religion has to be examined from the psychological and socio-cultural functions it delivers, i.e., it helps explaining the unexplainable and it has a confidence building role in dealing with the individual. At the societal level, it can function as the one providing 'moral law' thereby regulating the behaviors of the individuals. Apart from this, religion can function as an ethnic group, bringing people together

With regard to magic, he examined Frazer's differences between magic and science. Frazer believed that magic is pseudo-science basing primarily on the golden bow of Frazer. He from the field studies, brought out examples for black and white magic. According to him, a magician is a functionary, performing magic to fulfil certain human needs. His explanations of magic counter-weigh the critiques of dysfunctionalists because he explains that magic unlike religion is a secret affair and not all magical spells are aimed at constructive purposes. Most of in magic is the variant of black magic portraying lack of trust an individual has in the other individuals and the other cultures.

His ideas on religion as summed up by himself are, "religion is not born out of speculation or reflection, illusion or misapprehension but is result of the real tragedies of human life, it is born out of conflict between human plans and realities."

For Mali individual is imp, for Brown society is imp

Chicken-egg issue: Whether need is dictated by culture or based on the need to be fulfilled, culture is coming up with mechanisms to fulfil them ?

7. Theory of needs

Malinowski defined need in his book, 'Scientific theory of culture and other essays, 1944', he provided a functional interpretation of needs. The theory gives an analysis of relation between biological, cultural and environmental determinism. Need is defined as a system of conditions in human organism derived from cultural setting and natural environment which is necessary for the survival of the group and the organism. He distinguished the needs into three levels.

1. Primary / basic / biological needs
2. Derived needs
3. Integrative needs

Primary needs: Malinowski laid stress on conditions necessary for individual and group survival. Basic needs aimed at the survival of the individual. They are based on the premise that across the societies and cultures, there is a broad similarity in the basic needs (such a stand by Malinowski is not similar to the concept of psychic unity of evolutionists). He also considers the role of culture at least occasionally, giving rise to a set of basic needs. In general, the following are the basic needs and the required cultural response:

Basic need	Cultural response
1. Metabolism	Food and sharing
2. Reproduction	Kinship
3. Body comfort	Shelter
4. Safety	Protection
5. Movement	Activities
6. Growth	Training
7. Health	Hygiene

Though biological needs of man are similar to animal needs, humans realise them by cultural mechanism. It is here that secondary needs or derived needs come up as mechanisms to fulfil primary needs.

Derived needs relate to the requirements of maintenance of cultural aspects through regulation of human behaviour. The writings of Mali were comparative in knowing the variations in the derived needs across cultures.

Derived need	Cultural response
1. Production of goods, consumption	Economics
2. Regulation of human behaviour	Social Control
3. Renewal of institutions by increasing knowledge	Education
4. Authority to control institutions	Political organisation

Eskimo community has song duel
Potlach - giving away wealth to get something non-material/status
Penal feasts - society has such reward/punish ways to exercise social control

Integrational needs: they refer to the traditions, values, religion, mythology, art, ceremonies, etc. which bring we feeling among the group. It is not simply individual desire that is considered in the fulfilment of integrative needs. The mode of fulfilment corresponds to behaviour of individuals that is derived from the values of the culture group. The rules of conduct are transmitted from generation to generation by traditions. Traditions make it possible

for the group to integrate.

In this sense, Malinowski's theory is not typically hierarchical. It is not based on the assumption that the three sets of needs have to be fulfilled in that order. But the arrangement of needs is from individual to the larger culture group. It portrays the individual centrality of his needs theory.

Critics of the theory:

Biological needs defined as basic are criticised by the sociologist Robert Merton. For Merton, biological needs, need not always be considered basic. There can be the others that may fall into the list. Protagonists of Malinowski believe that though Malinowski gave the title of biological needs to the basic needs, not all the listed needs in the primary category are biological in nature. The term biological may boil down to referring to an individual person and the entire list caters to diverse elements of individual.

Concept of survivals that was criticised by Malinowski as if no culture trait has a function that should cease to exist was criticised by Merton who had shown certain examples to say that even survivals exist without a major function. In the study Hopi society, Merton referred to rain dancers (ritual dancing to pacify gods to get rain), though not functional, continue to exist. For Malinowski, such dance forms are not really survivals, they can be listed in the integrative needs as they bring together the members of the culture group and help in sustaining unification along with an element of entertainment.

Malinowski was criticised for being obsessed with individual needs. Brown on the other hand looks at society as more significant entity with the individual being secondary.

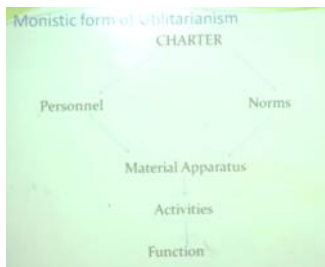
Despite the criticisms, the needs theory guides APLs to study diversity across cultures in fulfilling individual and community needs. Contemporary functionalist schools are incorporating the role of technologies in the fulfilment of the three diff needs.

Function is specific to a culture trait

Pig vs Dog clan. Dog > Pig as superior clan in Trobriand islands.
Pig ate Noku fruit so became lower in status.

THEORY OF FUNCTIONALISM

The theory of Malinowski differed from that of R C Brown. Brown dealt with social structures and the role played by them in the maintenance of society but Malinowski based his theory on the study of institutions that fulfil definite functions



Institutions in a society are a mechanism to fulfil the needs of individual. They are established by a charter, i.e., the aim or purpose they serve for the society. In order to realise those aims, individuals with a set of rules and regulations or norms have to take up diff activities by using certain material apparatus. This would finally help the organization perform its function. Malinowski presented examples from Trobriand society such as magic-religious institutions, kula ring and political organizations. For R C Brown, the way Malinowski explained functions is an over emphasis of biological and psychological needs and Malinowski neglected the structural study of institutions as was undertaken by Brown. For dysfunctionists, Malinowski neglected the negative elements or damaging functions held by culture traits, ex, marriage is criticised by Leong as an institution leading to carving of freedom of individuals. Though Malinowski defined a culture from an integrationalist perspective, the detailing of values and norms is incomplete.

[Video 15 - Lecture 12]

[Public service (Malinowski), Boas vs Malinowski, New Ethnography, Approach to Tribals]

Public service orientation of Malinowski

By late 1920s, Malinowski's writings incorporated a greater concern with social situations such as the problems of natives ruled by the colonial powers and the practical use of APL. His writings during 1920s and 30s incorporating this orientation include

1. APL and Administration 1926
2. An article on social hygiene 1926
3. Useful and useless APL 1927
4. Practical APL 1929

The term Practical APL got largely associated with Malinowski wherein he tried presenting an analysis of situations for facilitating administrators in coming to a conclusion and make policies. Practical APL is distinguished from applied APL as it is not simply application of theoretical concepts to the field. It is backed by the ethnographers efforts through the research methodologies and techniques, esp, participant observation.

When compared to action APL, practical APL has more psychological and physical closeness of the researcher with the field. Action APL brings out solutions for specific problems either as guidelines or might result in plan documents based on the requirements of the govt. Practical APL will only provide a direction with the necessary field data.

One of his books, the dynamics of culture change, included essays on application and social problems. It continued the themes but Malinowski believed that an APLs should carry such as an interpreter and an advocate for the native and the academician who describes 'the changing native'. The discipline of Practical APL as initiated by Malinowski with the above defined role of an APLs became a significant sub-discipline of American and British APL due to which increasing funding of cultural studies became a phenomena that helped in the growth of APL as 'a functional ethnology' (in contemporary times ethnology is the term also used to refer to socio-cultural APL). Malinowski's writings lead to further studies in to the problems of populations, education of indigenous communities, handling of friction between mainstream and tribal economic practices and ethical dimensions in APL.

Dalits Betrayed book by B D Sharma
Dalits study book by James Messy

BOAS vs MALINOWSKI

Boas and Malinowski are generally compared in their approaches of conducting field work and methodologies. Both of them made a lasting impression on the discipline though they differed esp in the aspect of theorizing and imp given to data collection. For Malinowski, apart from other things, an APL

or an ethnographer should have a strong theoretical basis whereas for Boas APLs should not indulge in theory building as it might lead to making generalizations without recognizing the individual cultural characteristics. Both of them believed in direct contact with the natives unlike the armchair theoreticians of 19th Century. They believed that the ethnographer personally be involved in the data collection. Both of them questioned Taylors opinion that 'it is not who collected the data that is imp, but rather the data itself.

Boasian influence was very much evident in Malinowski's fieldwork. The pre-requisite mentioned by Boas, i.e. learning the native language was seriously practiced by Malinowski. The journey of APL fieldwork from Table > Varendah > People was accomplished by Mali based on the guidelines of Boas

With regard to history their approached varied considerably. For Boas, studying history was imp to know the reason for the present. For Mali, history is significant only if it helps in making a plan for future development. Historical studies for mere glorification of the past or purposeless.

In the research methodologies, Boas insisted on participant observation that was put to practice by Mali. Both of them followed writing ethnographs from EMIC perspective but the usage of the perspective in concluding the ethnographs was variable. Mali resorted to realistic ethnographs where data 'in sufficient amounts was extracted from the fields from EMIC orientation'. Both of them were criticized for an overemphasis on EMIC. In the later times, the school of new ethnography called for a combination of ETIC and EMIC perspectives.

In the approaches of research, comparative approach was raised as a major area of difference between them. The closer understanding reveals that both of them opposed used of comparison in an ethnocentric fashion as was done by classical evolutionist. Both of them used comparison for the benefit of the subject.

Both of them believed in studying the simple, isolated and island societies as they provided opportunity of APLs to report on certain cultures that were unique and unadulterated. Both of them recognized evolution and diffusion of culture traits. They studied belief systems, practices, rituals, etc with a significant difference in the imp they gave to linguistics aspects. Boas gave imp to use of language kinship terminologies etc. He used vocabulary of the natives to know their geography and the depth of the language i.e., number of synonyms and antonyms, resulting in increasing vocabulary. For ex, in the study of Eskimo, he found about 32 different words to describe ice in different forms. In Mali writings, language was primarily used as a means of communication with the natives. He gave least imp to kinship terminologies.

Both of them are also comparable in the lack of grand theory building. Boas did not aim, neither made it a requirement to build theories on the other hand, though Mali found necessity to have a strong theory to be strong in the field, his theories are not considered strong at least when compared to RC Brown.

Neo Ethnography

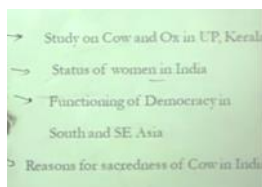
It is school of thought that emerged in the 21st C APL. It is markedly different from old ethnography which was written either for the natives perspectives or from the observers perspectives. The schools of classical evolutionism and diffusionism with the exception of a few thinker (Rivers and Boas) are generally ETIC in orientation. Writers from Boas and Mali pleaded for insiders perspective.

With regard to the origins of this school one can consider that neo ethnography was the result of association of APL with linguistics. The first instance of analyzing the vocabulary of an ethnographer in a constructive way can be traced to in a book by Kennet Pyke "Language in relation to unified theory of structure of human behavior". He found that the responses of the subject need not be truthful when an ethnographer seeks information. He analyzed the studies of mali boas and culture-personality thinkers where a question of authenticity was raised on the responses of the subject. In spite of his writings APLs such as Marwin Harris, Goodenough, Wallace became instrumental in applying EMICism and ETICism to ethnographic writings.

EMICism was defined as the set of ideas developed by natives without leaving a place for APLs view. The idea of EMICism acc to Harris was evident in the writing of Boas, Durkheim and Malinowski.

ETICism is culture free knowledge used by the investigator. It may lead to many aberrations from the original socio-culture patterns. It was criticized for neglecting the natives views. Positively, it provided for a cross-cultural comparison of the observers culture and natives culture.

Acc to Harris, exclusive EMICism or ETICism do not provide complete understanding of socio-cultural aspects. He explained through his studies:

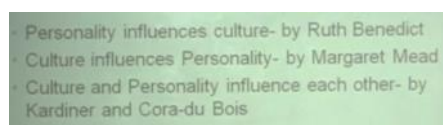


He pointed out certain criticism in exclusive EMICism (i.e., generally considered to be APL requirement):

- EMIC views are also not free from ambiguity. Sometimes the locals give diverse views for the same cultural aspect.
- The rules of EMIC are also not permanent. Preferences and socio-cultural aspects of natives change due to culture contact.
- Extreme EMICism may be used by the natives to glorify their own culture.
- ETIC can be one of the views from EMIC itself. Hence acc to Wallace, all knowledge is ultimately EMIC. When Harris recommends a combination of EMIC and ETIC in ethnographic writings, he believes that 'EMIC is the respect observers gives to the natives and ETIC proves the presence of observer'. Both of them are inevitable for bringing out a reasonably realistic ethnograph. Critics believed that Harris did not spell out the degree to which one has to depend on either EMIC or ETIC, which is a subjective element.

☐ Watch: In Indian Ocean - Jarawa Tribe - Risks dying out

[Video 16 - Lecture 13]
[Culture-Personality school]



1. Tribal India by Hasnain
2. Makhn Jha for though
3. Ember
4. Tribal cultures in India by Vidyarthi and Roy

Vidyarthi had studied Maler tribe of Rajmahal Hills. Used questionnaire method. Mahua cultivation.

Notes and Queries repository of Royal Anthropological Society

Comment on *Tribal Panchasheel*

- ☐ Write an essay on contributions of Margaret Mead, Ruth Benedict and Kardiner to APL thought.
- ☐ Contributions of **Ralph Linton**.
Gestalt Psychology

Ruth Benedict

No man ever looks at the world with pristine eyes. He sees it edited by a definite set of customs, institutions and ways of thinking. - Ruth Benedict

She says Individual personalities make a culture due to similarities.

Two special genius (set of characteristics):

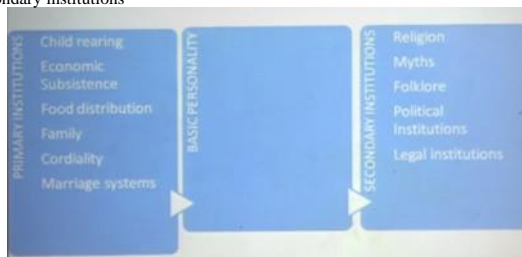
- **Apollonian** - peace loving, discipline, kindness, co-operation Ex **Zuni** society
- **Dyonisian** - Alcoholism, luxurious living Ex. **Dobu, Kwakiult**.

Mead

She gave a reason for why Japanese soldiers so brutal in war - Japanese toilet practices - A child has to be trained so that he/she is ready to use the toilet independently as early as 2 year old age.

Kardiner:

Individual get a '**Basic Personality**' from Primary institutions and these individuals influence Secondary institutions



Kardiner studied **Marquesses society** - Middle America, Polyandry, Food scarcity, Reciprocal female killing, Female scarcity, Conflict between children and husbands, Insecurity among children, Basic personality with hatred for mother and female, Men-dissatisfied - myths

[Video 17 - Lecture 14]

Read from Ember - Sex, Gender and Culture

CULTURE PERSONALITY SCHOOL

The emergence of this school, strengthened its entire disciplinary nature and brought APL once again close to Psychology (in certain European universities, culturalology, the predecessors of APL existed as a branch of Psychology. With increasing interest in culture studies and increasing diversity in the content, the discipline could not be accommodated in Psychology which was more or less a discipline studying the individual). This branch or school examines the relation bw individuals personality and the culture to which the individual belongs. The scholars in this school are found to have both APLs and Psychologists as their mentors due to which application of concepts can be seen from both the sides. In classical Psychology, individual was the focus. The culture personality school treats culture groups as individuals. In this context, concepts such as "**National Character studies**" emerged based on the premise that every person learns diff things, which leads to diff thinkings the school had put forth its ideas on culture. Acc to Benedict, difference in thinking results in difference in questions an individual asks and difference in answers. The school believes that "the trouble with life is not that there is no answer, but it is that there are too many answers". It is here that influence of Boas is obvious where the thinkers recognize the diversity and uniqueness of cultures

With regard to origins of the school, 1920s had seen the first emergence of studying individual and group related behavioural aspects in APL that are based on APL fieldworks (Protagonists of classical evolutionism present Tylor's studies to be the originators of studying mind of the primitive man but they were largely based on rethinking method and hardly had discussions related to influence of culture and personality on each other) The life of the school hardly lasted for about 40 years as 1960s saw the emergence of schools like Symbolism in American APL.

Based on continents, culture personality school is generally considered to be the given of American APL. It can be considered as a reaction to classical evolutionism. For classical evolutionists, human behaviour in the outcome of nature and they propagated "a pre-determined future" through 3 stages of evolution. Apart from the traditional criticisms against classical evolutionists, culture personality school was primarily critical of the concept of psychic unity of mankind. They tried to introduce several field work techniques to substantiate their points of view.

The school propagated three types of studies or viewpoints to explain the relation bw culture and personality

1. Ruth examines the influence of personality on culture through her theory of "Culture Patterns"
2. Acc to mead, culture shapes the personality. This lead to "national character studies"
3. Kardiner (Cora-du Bois and Ralph Linton) propounded that culture shapes personality which in turn influences culture. To explain this, Kardiner had put forth the concept of Basic Personality along with Linton. It was modified by Cora as model personality.

CONTRIBUTIONS OF RUTH BENEDICT

Benedict was a student of Boas and the first trained Woman APLs. She used culture as a discreet entity and an integrated whole (the study of culture as inter-dependent set of culture traits seem to be similar to classical evolutionists and Malinowski) The idea of culture as discreet entity, gives culture personality school and Benedict and APL orientation of respecting the uniqueness. She postulated that every culture is integrated in a specific pattern and this pattern is determined by the personality of individuals that constitute that culture. (in this context, individuals can be looked at as individual culture traits) Thus acc to her, culture is magnified form of individual personalities. In her book Patterns of Culture 1934, Benedict presented an account of 3 societies and examined how personality influenced culture.

1. In Zuni of Northern Mexico, she found that people are cooperative, disciplined and submissive. She calls this culture "Apollonian pattern" by borrowing terms from Latin and Greek literature. These characteristics of Zuni culture at an individual level are found as people giving little imp to individual centric ceremonies such as initiation ceremonies, birth rituals, marriages, etc.
2. Kwakiult of Western Canada are ambitious and striving with emphasis on individuality. Benedict calls them Dionisian. It is referred to in the way they have grand celebrations attached to marriage and other celebrations of passage from one stage of life to the other and the intense struggle for power.
3. Dobu of Melanesia are characterised by fear, lack of trust and hatred resulting in elaborate magico-religious practices.

Benedict sparingly resorted to detailed data collection from these societies. She depended on a high amount of extrapolation of information. Nevertheless, in the study of Japanese society, she used "distant content analysis" method, where, geographically and temporally distant cultures can be studied. When she as employed by the US office of War to study the enemy, she resorted to interviewing prisoners of war, Japanese immigrants in USA, detailed study of historical documents, available ethnographs, art forms, life histories, etc, to arrive at significant conclusions about Japanese society. She presented them in the book "The Chrysanthemum and the Sword 1946". This novel started a new practice of APLs using a tertiary

Konu society - They celebrate death

method to study extinct cultures. She examined the difference in the individuals behaviour in the Japanese culture when they are subjected to specific social contexts. This in the later times became a subject matter in linguistic APL under the title "**Social contexts of use of Language**".

CONTRIBUTIONS OF MARGARET MEAD

She was student of Benedict and Boas. Mead believed that culture influences individual personalities esp through the enculturation process. She studied Samoa and wrote "The Coming of age in Samoa" in 1928. Her principle area of interest was to examine how children were responding to adolescence and found that Samoan girls had more stable personalities and were peaceful compared to those in mainstream American society. The reason for this personality trait acc to mead was that the Samoans discussed facts of birth, death and sex with their children right from an early age. Pre-marital sex was considered natural. But in the American society of Mead, she found conflicting standards of values esp in the matters of sex. This lead to personalities marked by stress and lack of faith. Thus she concluded that culture has a profound influence on personality. To prove her point, she presented the studies of Arapesh, Mandugumor and Tschamboli. Her area of study was the behaviour of men and women across different culture groups. This aspect of gender specific behaviour and gender roles were to do with enculturation. In her book, Sex and Temperament in three primitive societies, she wrote "in Arapesh, men and women act as 'we the westerners' generally expect them to act, i.e., women behave in a mild parental responsive way and men are relatable aggressive. In Mandugumor, Men are more aggressive to the extent of being forceful, dominating and or in an effort of proving themselves. In Tschamboli, there is a role reversal with men being docile and women being aggressive. To complement her studies, Mead started the use of information gathered from videos and audios and photographs that lead to the development of "Visual Anthropology". Her most imp contribution was National Character studies. Acc to her, individuals of a nation can be reduced to some basic similar characteristics, based on this one can draw the personality of a nation. Initially these studies were used to know about the enemy nations and their cultures esp during the WWII. Today in the era of globalisation, NCS are used by the developed nations and business orgs to understand their potential markets, trading partners to enhance their business opportunities and developing relations with other nations.

Mead had also introduced a new method in Ethnographies, i.e., **Restudy method**. It is to examine the continuity and change in the formation of cultural characters and individual personalities. It involves revisiting the culture groups and recording the changes that took place during the time gap.

CONTRIBUTIONS OF KARDINER

He was best known for "Psycho-dynamic approach" which meant that study of culture and personality as interdependent entities. He introduced a concept of basic personality in his book "The Psychological frontier of society". To explain the interaction between culture and personality, Kardiner divided social institutions into primary and secondary institutions. Primary are those which directly influence socialization practices and childhood experiences. These are significant in the creation of Basic Personality that might be commonly held by a large number of individuals in the culture group under study. Aspects such as traditions tribal family marriage systems, education, economic subsistence were placed under primary institutions by Kardiner. He secondary institutions include belief systems, religion, mythology, folklore, politely and legal orgs, etc. These seek to satisfy the needs and deal with the stresses and frictions created by primary institutions. The secondary institutions are shaped by the basic personality of the society.

Any change in the Primary institutions results in a corresponding change in the Basic personality that is in turn reflected in the secondary institutions. Critics pointed at the classification of institutions into primary and secondary. Kardiner's classification was mostly due to the study among Marqueses society.

CONTRIBUTIONS OF CORA-DU BOIS

She was best known for her study of The People of Alor in Indonesia. In this study she developed the concept of moral personality which refers to the most prevalent personality features found in the culture group that can be arrived at through scientific studies and statistically measurable data. Among the Alor ,she collected, traditional ethnographic data and data from popular biographies, dreams, children's drawings, ink blot tests etc and submitted her findings to diff specialists for interpretation. Ex. In formation from biographies was analysed by Kardiner, Ink Blot test was studied by Oberhozer, and dreams were analysed by Trude. Each of these specialists was blind or ignorant of the other ongoing experiments and all of them arrived at the same conclusions. She found that the Alor society had certain personality traits such as suspicion, insecurity, jealousy and belief in magical practices. Compared to other culture-personality scholars, her results invited less criticism

CRITICISM OF CULTURE-PERSONALITY SCHOOL

In general, culture-personality school was criticised for

1. Benedict and Mead using smaller samples and the samples being non-representative of the culture group
2. They could not account for the diversity of personalities found in the same culture group
3. Other than Du-Bois, rest of the thinkers had no proper statistical validation and were primarily tring to gather evidences to prove that their hypotheses was true
4. Kardiner's scheme was criticised for using a generalization from one single study and he did not explain the factors that shape primary institutions.
5. In the case of Du-Bois in particular, it is held that, the assumptions that childhood experiences determine adult personality. To prove this point, one has to perform longitudinal studies on the same person throughout his life. In the case of Margaret Mead, when she proposes that enculturation influences personalities, she should have substantiated with such longitudinal studies to prove the point.
6. With regard to Mead, thinkers like Freeman provided criticism by conducting parallel studies in the same society of Samoa. Freeman wrote an article "Critique of Meads coming of age in Samoa", wherein he found that fantasies of adolescent girls were accepted by Mead to be true without appropriate cross checking
7. Nevertheless, psychological APLs can be credited for exploring a new approach of understanding culture. They introduced new research tools of content analysis method and National character studies that are of contemporary significance and have shown a new direction for APL fieldwork.

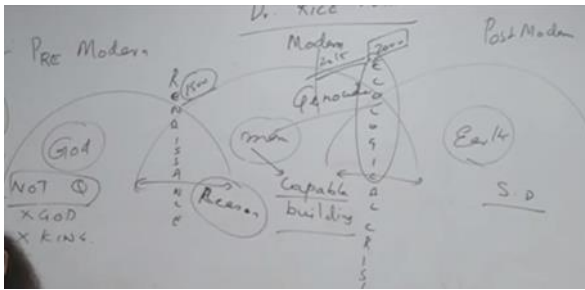
[Video 18 - Lecture 15]

[Post-Modernism, Intro to Symbolic APL]

☐ Bharadwaj - TED talk of Men the forgotten gender
☐ **Comment on the need of gender neutral legislations.**

DN Majumdar visited Khasa twice

☐ Read: **Aryan migration debate** (The Hindu 13-7-2017)
<https://www.thehindu.com/opinion/op-ed/too-early-to-settle-the-aryan-migration-debate/article19265947.ece>



☐ Write on Feminist Anthropology.

POST MODERNISM

It is the most recent school in APL. It is the school that provided a critical appraisal on the existing ethnographs and examining them from a reflexive point of view. It is based on the belief that there is no true objectivity and no authentic scientific method of studying cultures. The central theme of Post-Modernism emerged from post modernism in art and linguistics. Postmodern APL Christians the authority of objective participant observer though it suffers from the lacuna of having a precise definition of itself. Many different experimental approaches comprise post modernism that are mostly library oriented in other words they examine ethnographic writings from diff perspectives. Linguistic analysis is the centrality of the school. The post modernists believe that since the understanding of cultures mostly reflects the biases of the observer, "culture cannot be completely or accurately described".

The post-modernist orientation emerged in APL during 1960s and flourished by 1990s with the writings and influences from APLs such as Michael Foucault, Vincent Crapanzano, Renato Rosaldo and Jacques Derrida. The school aimed at dissecting interpreting criticizing, appreciating the existing doctrines of the discipline to explore the ethics standards and methods of APL.

In general the foll can be concluded as the postulates of post modernists:

- All accounts of culture are partial and conditioned to the observer
- APL writings do not reflect on the society being observed, instead it is the society that APLs belongs to that will have the impacts of the writings (APL writings have a potential of altering the opinion and viewpoints about the cultures under study. In other words, an APL can provide a new lens thr which his/her own culture group can look at others.
- All interpretations of culture and history are valid and shall be given equal imp when one examines how those documents were written
- Culture is a battle of conflicting interpretations so much so that interpretations from within may differ from one another apart from the observers interpretation being diff from that of culture group itself. It seems to be similar to the ETIC and EMIC arguments
- Due to the above views, objective study of culture is impossible. Post modernists believe we arrived at a time where field work in APL is neither mandatory nor necessary. The need of the hour is to review the way cultures are presented so that the future APLs can try identifying relatively better ways of describing "others".

Barret (1996) is a post-modernist who presented a classification of ethnographs based on how they were written with a perspective that

1. An ethnographer should emphasize on including the opinions of the people being studied
2. A since o relativism should be developed for the practices of the other cultures.
3. He rejected grans universal schemes or theories that explain the other cultures.

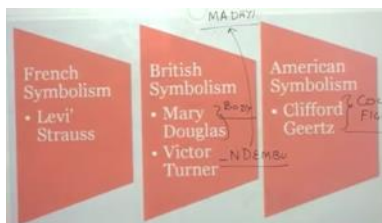
Classification of ethnographs:

1. Realistic Ethnographs - These are the ethnographs that claim at giving an actual portrait of culture or society. Their way of writing is called ethnographic realism. Ex. Malinowski's ethnographs
2. Interpretative ethnographs - They describe and interpret what members of society mean by the cultural aspects. Ex. Geertz
3. Experimental - They are contemporary eth based on experiments involving giving hypotheses followed by testing and validation providing a final statement. Ex. Cora-du Bois
4. Reflexive / Dialogue / Postmodern ethnographs - They study ethnographs and understand the underlying themes. They reflect on methods of data collection, way of interpretation of cultural aspects, method of theorizing, the kind of language used and whether the ethnographer had accommodated the views and interpretations of the natives. There is an over emphasis on linguistics aspects.

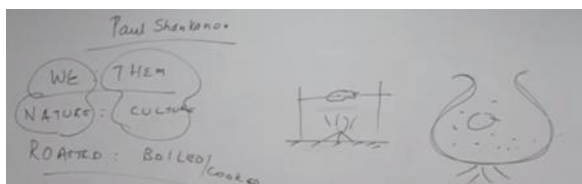
For a post-modernist, an ethnographic study is a momentary study of culture. They believe that cultures are non-static. Cultures influence and are influenced by several factors leading to pluralistic cultures or societies. The commentaries on ethnographs are either poetic or in the prose verse. They provide opportunity for the future theorists to provide a different perspective. It is a emerging school that can be described as an armchair APL in the modern times.

SYMBOLIC ANTHROPOLOGY

It is the study of cultural symbols and how those symbols can be interpreted to better understand a particular society.



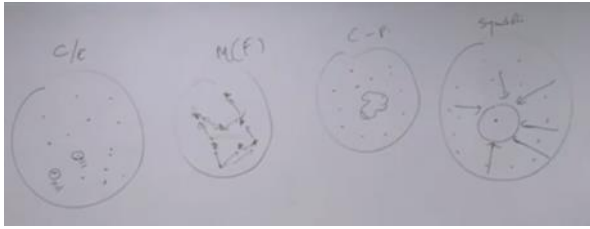
2:03:00 - Levi' Straus





[Video 19 - Lecture 16]

[Lalgarh rebellion video, Gaav chodab nahi song, Symbolic APL]



- **C/E - Classical Evolutionist** - culture as an holistic entity of so many culture traits and based on their own fancy there was more research done on that. Holism based on culture parallels.
- **M (F) - Malinowski Functionalist** - For them all culture traits are imp and interconnected. Holism based on interconnectedness.
- **C-P - Culture Personality** - though they understand that there are so many culture traits only those set of culture traits that are responsible for making the culture personality are given imp not the rest
- **Symbolism** - one single trait is very imp which acc to them is representative of the entire culture.

The school of symbolic APL emerged as a criticism against those thinkers who presented cultures esp based on the study of material aspects. Those thinkers that are called cultural materialists try to explain cultures from the utility of material and explaining beliefs and cultural practices from materialistic perspectives. (Ex. Marvin Harris writings on sacred cow had economic and materialistic explanations rather than explanations based on an understanding of mythology) Symbolism is a study of material and non-material such as beliefs and practices through which cultures can be understood. The school also has an emphasis on culture change that is studied based on how the symbols are viewed by the members of the society and by the outsiders.

Thinkers like Levi' Straus present the nonmaterial aspects involved in the material and the invisible associated with the visible. Among the thinkers listed in symbolic APL, Levi Straus is of a different genre in terms of ethnographic field work and the analysis of cultural traits considered. Based on methodology and nationality, symbolic APL are categorized. Methodologically, Levi is called structuralist and the others are interpretative APLs. Levi' Strauss tried to analyze social structures from the perspective of mental structures. For him, society is the result of how the minds of cultures conceive things. For him, society and culture symbolize the mind of cultures and societies. In saying so, he is not similar to Psychological APLs. The interpretative Apls depended on certain cultural symbols which they considered to be representative of the rest of the culture. The thinkers varied in the aspect of interpretation i.e. whether they reported cultures based on their own interpretation or based on the interpretation of the culture group.

LEVI' STRAUSS

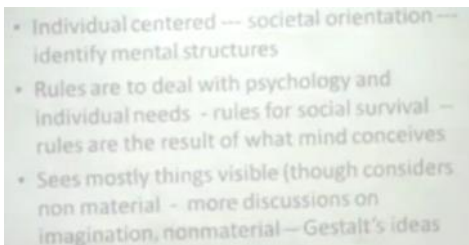
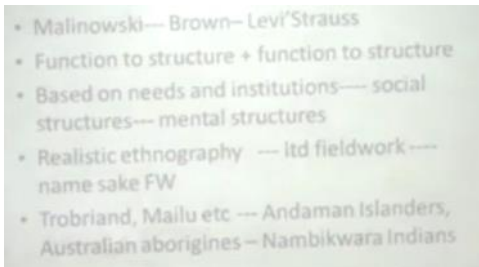
He was not a major field worker with brief ethnographic studies of the two societies, Nambikwara Indians and Tupi-Kawahiva, each of them being studied for not more than a couple of days. Acc to Lewis, Levi's Straus methodology can be summed up as

1. Less and insignificant field works
2. Emphasis given to human thought and study of reflexes of mind
3. A basic premise that human mind thinks in binary thought processes or binary oppositions.

Levi' Straus is considered to belong to Frazer's tradition in APL i.e. having no field work and stress on theory building. He accepted the concept of social structures given by RC Brown but rejected the functional aspects.

[Video 21 - Lecture - 18]

[Comparison of Malinowski - Brown - Levi' Strauss]



Read about shifting cultivation by the tribe of TIWA

Tiwa Tribal, Greater Nagaland, Tribal situation in Jharkhand after formation of Jharkhand, Santhal, Ho and Munda rebellion

Majumdar wrote ethnograph of Ho tribe (Problem based ethnograph)

Concept of Criminal Tribe (Majumdar also dealt with it)

K S Singh

For RC Brown, Social structures are arrangement of individuals in a particular manner and the **relation** between the individuals or the functions one renders towards the other.

- **General** social structure is more or less **permanent** (Ex. Varna system)
- **Particular** social structure is related to particular time period i.e., it is **momentary**

General social structure itself might change.

(Brown did not want to use the word 'function' coz Mali was using it, but by using the word 'relation', he implies function)

For RC Brown society is utmost importance.

- Respected diversity ... aimed at bringing universal social laws ... societies are what they are based on what they think of themselves
- Anti classical evolution, anti psychic unity, anti speculations to anti abstractness of French, anti extreme functionalism, anti speculations to basing on abstractness, anti social structure
- How they viewed customs;;;

(Cont of Levi' Straus)

Levi' Straus accepted the concept of social structure of RC Brown but rejected the functional aspects. He concentrated on universal human thought for cross cultural comparisons. According to him, human minds are universally the same but manifest into different social structures based on mental structures (a mahir component of mental structures is enculturation).

He was a prolific writer who presented his thoughts in a less understood manner giving scope for difference in conclusions. He differed from Brown in the type of structures that are emphasized. For example, Brown focussed at tangible observable elements and Levi' Straus studied mental structures that are imaginary and unseen. His writings had more philosophical bend and were influenced by ideas such as "the whole is always greater than the parts there in". He was influenced by the popular school of Psychology of the time called Gestalt Psychology which propounded that Human perception of seeing things is based on what they conceive from no-thing. Acc Levi' Strauss gave his opinion about the reasons for studying language (For Malinowski, study of language is to have better communication in the field and to have better relations with his subjects. For Brown, language offers an additional tool to study social structures. He presents language itself as a structure in the society that is presented from general and particular social structure perspective) For Levi' Straus, language is the result of the humans finding necessity to have codes to communicate. The members in a culture group, learn the codes as are given to him/her. The members generally do not question the rules of language and grammar because it is difficult for one to find answers to such questions. The members follow language rules because they understand that they will be successfully communicating to the others if they stick to the rules.

Combining several ideas including those of language and structure, Levi' Straus introduced his concept of basic or binary oppositions in his book structuralism and ecology 1972. to substantiate he used concepts such as hot and cold, male and female, culture and nature, raw and the cooked, etc. He explained kinship myths and language using binary oppositions

LINGUISTICS

For Levi Straus, language helps in understanding mental structures thereby one can understand the social structures of a society. For him, language indicates reflexes of mind. Differing from Morgan's evolutionary explanations of classificatory and descriptive terms he considered usage of specific kinship terms to be the result of such reflexes.

He examined kinship in his book 'Elementary structures of Kinship' wherein he felt that kinship is not based on descent but it is due to marriage. In other words, kinship defines marriageability or otherwise of an individual. Marriage and kinship are mechanisms of exchanging cordial relations. He dealt extensively with the concept of exogamy. For him, exogamy emerged from the rules of incest. Incest gives rise to the rules of reciprocity, thereby needs of each society and individual to be fulfilled. He refers to the binary opposition in this regard as "**Us and Them**". TO bring such groups together, exogamy helps. In explaining reciprocity with regard to marriage, he proposed two types of reciprocity:

1. **Balanced reciprocity** that is generally found in the matrilineal societies, where exchange of the females is across the generation
2. **Generalised reciprocity**, individual after providing a female to another cannot have access to the female of that society but the generalised reciprocity systems fulfils each individual and culture groups necessity.

Incest is a **culturally defined** closed kin marriage or sexual contact.

Study of the raw and the cooked

According to Levi' Straus, preparing and consuming food is related to binary thinking. Boiled food is linked to exo-cuisine and roasted food linked to endo cuisine. He tried to explain the kinship relations through the French cultural practice of food preparation and consumption (which he unsuccessfully extended to explaining cannibalism)

Study of myths

Myths emerge from human imagination and binary opposition and good and bad. Myths indicate the extent of human fantasies. It is here Levi' Straus sees similarities in Humans. His approach was different from that of classical evolutionists who based their writings on historical approach and rethinking. The usage of psychic unity concept by Levi' Straus is evident in the way basic binary oppositions such as good and bad are explained. He defines myth as a mechanism of mental structures so that the society can maintain the status quo in aspects such as social stratification. In this sense, he approached myth from a functionalist perspective.

CRITIQUE OF LEVI' STRAUSS

- He has a lack of empirical studies and dependence on imaginary aspects.
- There is a lack of concern for human individuality. When he explains that fundamentally there are two perfectly opposite ways neglecting the intermediate ones, the Boasian supporters consider Levi' Straus to be a critique of cultural relativism. As cultural relativism for them is the basic characteristic of APL and Levi Strauss in opposing such a concept emerges to be anti APL.
- Materialists such as Harris object the kind of imaginary explanations instead of observable and practical explanations. They criticise the impossibility of external obvious validation of the structural thinking as used by Levi' Strauss.
- Due to the lack of functionalist explanations, Levi' Straus in called a structuralist who emphasized dependence on mental structures rather than social structures. Though there are a few APLs today who declare themselves as structuralists, the idea of structuralism is still used in the search for reason of Human mind and shape of the cultures. Suh explanations are still the subject matter of cognitive APL which looks at the way people think in order to identify these structures instead of analysing oral or written texts as was done by post modernists.

[Video 22 - lecture 19]

BRITISH SYMBOLISM

VICTOR TURNER

Victor Turner is considered to be the biggest proponent of Symbolism in the British School. His theory was based on the study of rituals in Zambia in the tribe of Ndembu. He identified the practice

of revering Madhyi tree or Fertility tree which is the centre of all the ceremonies and ritual activities. Significant rites of passage related to the individuals passing from one stage of life to the other are associated with the tree. Ex. Puberty rituals, marriages, harvest festivals are held under the tree. On most of these occasions, specific kinsmen or classes or lineages or clans are discouraged to take part. This indicates social distance, social stratification and practice of avoidance. Victor Turner considered symbols as mechanisms of social processes wherein the rituals help individuals adopt to the changing roles and statuses. Ex. Puberty ceremony guides an individual to take up functions of an adult. In understanding the symbols, Turner used both, external forms of culture (i.e., Material objects and belief systems and several other non-material aspects. He gave emphasis to reporting in the ethnograph, the interpretation of symbols as was done by the culture group. He understood that symbols made out have obvious meanings as one can interpret being an outsider. In the Zambian societies, he analysed two statistics, the variation in the cultural interpretation of the same symbol by the same culture group. But his reporting was mostly from the subjects perspectives. It is different from the interpretation of Geertz. The purpose of comparing interpretations of the ethnographer and the members of culture groups by Geertz was to identify whether the observer is able to reach the culture group in understanding meanings. Such an approach was called by Geertz as interpretative APL.

Turner was criticised for over emphasising one particular symbols and considering it to be the representative of the entire culture. In the context of that single symbol as well he failed to provide details of changing significance and meaning of it across time. Hence his studies can be rightly termed as part studies with limited utility.

Mary Douglas

She is considered a Neo-British Structuralist who claimed her association with symbolic school. Her theory of Symbolism was put forth based on natural processes in the human body. She summarised her ideas in the book "Natural Symbols, 1970" She criticised for Levi' Strauss for the theory of Symbolism based on mental structures. According to her, the origin of studying symbols is in social structure, which is a manifestation of natural processes in the human body. For her, the biological being of man is the medium through which social structure takes form. Central theme of her theory was the idea of 'Dirt and Pollution'. Acc to her, all the human societies identify certain aspects as pure and the others as pollutes (The concept of dirt and pollution' in the later times manifested in APL in the concept of Sacred and Profane. A comparison between purity-pollution sacred and profane, brings out two different levels of entities. The former is restricted to biological processes alone but the later relates to the larger realm of religion. For Mary Douglas, biological processes of human body are the originators of human curiosity, resulting in classification of individuals and rituals on the lines of pollution. Acc to Scupin, her view of curiosity resembles the classical evolutionary thinking on the lines of rethinking and understanding the phenomena that are difficult to comprehend such as child birth and puberty.)

Mary Douglas, differs from the other symbolic APLs in terms of field work traditions and the imp one gave to the cultural ceremonies. She was critical of Turner for he mistaking the imp of rites of passage as social occasions rather than the cultural responses to biological processes. In the societies of Namibia, she studied ceremonies and rituals associated with human body from a comparative perspective. Her writing for the first time provided the details related to various physiological processes and how diff culture groups consider them. At a theoretical level, her writings did not contribute much, but provided opportunities for the future female APLs in particular in the generation of ethnographs. For Scupin, she extended the work done by culture personality thinkers of reporting the cultural aspects associated with the female gender.

AMERICAN SYMBOLISM

CLIFFORD GEERTZ

Clifford Geertz had put forth his theory based on the studies in Indonesia. According to him, symbols and their meanings are shared among the members. The meaning are communicated in the ways that are intricately developed in the cultural practices. Through these symbols, members communicate with each other.

His first academic association with linguistics is obvious in the way he interprets meanings of the words used by the members. His significant literary contributions were mostly from Indonesia. All of them with the underlying theme of studying symbols:

1. Religions of Java
2. Social history of Indonesian town and agricultural involution. He intended to conduct and triangular survey of Java among the Hindus of Bali, Islamic communities and Christians from Sumatra. He used different symbols from each of the religions and tried to understand interpretations from those respective religions and interpretation from other religions. Comparing them with his own interpretation. Among several cultural aspects, he was attracted towards the local cock fights. Most of this writings of symbolism in the book 'Social history of an Indonesian town' explain the aspects of cock fight.

Acc to him, APL enquiry and representation in ethnograph shall reflect the understanding of the natives about the codes and symbols that make their life. Though occasionally, Geertz work seem to be resembling Turner's Symbolism, esp regarding giving emphasis to one specific cultural symbol, the expanse of Geertz work can be noticed to incorporate aspects such as agricultural practices, spear of ideas and life style from rural to urban and vice versa and analysing religious symbols. Putting together, diff ethnographic accounts, one can witness the detailing of a large section of Indonesian islands. His writings for the first time opened Indonesia as an opportunity for cultural APLs. He eastern part of Indonesia, esp the eastern half of Papua New Guinea and the nearby islands were known for tribal APL studies since the days of Malinowski. A significantly smaller research was associated with culture personality school of Cora Du-Bois. Indonesia was used in the diffusionistic writings of Ratzel and Frobenius, on the other hand, Java had been known for Physical APL studies related to Homo erectus puzzles. Indonesia, from a religious perspectives and from economic progress perspective, were explored for the first time by Geertz.

His study of Bali cockfights brought out many social features of the island. Despite being illegal, they were wide spread phenomena at least when Geertz had written the book title "Deep Play 1972". All the gambling is the central part of the cock fights, Geertz argues that what is at stake is much more fundamental than money, prestige and status. He identified a categorization of cock fights into 1. Deep fights and 2. Shallow fights. They differs in terms of the risks that one bears in each of them. Acc to Geertz, participation in deep fights is usually restricted to dominant members and groups of the society. In fact, many times the fight is not based on the individual or the cock but they are only the symbols of the social structure of kinship and social groups. The result of the fight may seem to be momentary but the gain or a loss will be maintained in the long run.

The betting is never against the individuals and cocks from one's own family, clan or village. Geertz brought out the social tensions represented in the cock fights. He detailed the ritual associated with them. The time when he wrote his ethnographs, described the etiquettes, the dress patterns of the participants in the cock fight. The face masks, the colours used in the attire, reveal the personality of the individual, his social status and the personality traits his group carries such as pride anger envy, brutality, etc. Geertz brought out the relation between political and economic status and rituals and ceremonies. The approach of Geertz mostly involves interpretation by the APLs but he surely compared his own interpretation with that of the culture group. Later studies in the same society indicate diff meanings to the same cock

fighters. This brings to light the changing meanings of the symbols and the imp given to them by the successive generations. The study of Geertz in particular provided a new approach of interpretation to APL, though it was also a part study.

RC BROWN

RC Brown was a true APL in the sense that he had his primary education in APL unlike several other scholars who migrated from other disciplines. He concentrated on "discovery of cultural aspects and not of their origins" His emphasis was also on meaning attached to various societal aspects. He, similar to Malinowski, called for an intensive analysis of data from rigorous field studies. But his contribution to field work is meagre compared to his theoretical contributions. His field works included :

1. Andaman islanders 1906-08 which was a complete study of Andaman social life.
2. Polynesia and Australia that were part studies but were extensively used in the explanations of concepts of social structures.

His efforts led to the creation of a separate discipline of social APL. Prior to this, APL was taught as a part of psychology most often with the title Culturalogy. He criticised this practice based on the difference in the area of study, i.e., individual was the subject in Psychology and society was the subject matter in APL. He presented 3 essays stressing the significance of a separate discipline of social APL.

1. Methods of ethnology and social apl 1923
2. Present position of APL studies 1931
3. Meaning and scope of social APL 1934

He preferred the usage of the term social APL rather than cultural APL. For him, the term culture encompasses in itself a large number of imaginary aspects. For a discipline such as APL, the obvious observable aspects shall be the subject matter. For him what is empirical is society and not culture. His writings addressed several components that are listed in the popular definitions of culture. He is also criticised for not using culture in his explanations. Nevertheless, even without using the term culture, he incorporated several components of it in his explanations of social structures.

RC Brown has often been associated with functionalism and is considered by few to be the founder of structural functionalism but brown denied being a functionalist. He associates himself with the concept of social structures.

"The concept of structure refers to an arrangement of components related to one another in some sort of larger unit". In social structure, the ultimate components are persons in relation to one another. Under social structure, the differentiation of individuals and of classes or groups based on their roles must be included. In his study of Andaman islanders, he used bands to describe social structures. In his book *Structure and function in Primitive society 1952* he defined social structure as an arrangement of persons and relations between them or the role played by one towards the others. The relations between persons are controlled by norms or rules. The norms are prescribed by the society through an arrangement called institutions, hence, institutions are the entities, that define the proper or expected conduct of a person in various relationships. (In this sense, he differs from Malinowski in defining institutions. Malinowski's institutions are a cultural response to fulfil a specific individual needs).

Brown introduced a new vocabulary and concepts to explain social processes.

1. Social structure and social value. Social structure defined in one of the ways by brown, refers to an entity where social relations exists between two or more individuals, when there is some adjustment of their respective interests. He states that social relation does not result just from similar interests from different individuals. When two or more persons have a common interest in an object that object can be said to 'have a social value' for the persons associated.
2. Social structure is explained from different other contexts by Brown. It is also seen as an arrangement of person for social continuity. In this context, the term such as general social structure and particular social structure were introduced. General social structure remains relatively constant indicating continuity. Ex. Bands in Australian aborigines continue to exist, but the members therein and their roles change from time to time. This later phenomena was called by Brown as particular, temporary or actual social structure. Ex. Joint Family structure in India was a general social structure in India for a long time that gave rise to Nuclear family which became anew general social structure. Through the conceits of general and particular social structures Brown presented social change.

He studied social change from two perspectives:

1. Due to culture contact. Such a phenomena leads to pluralistic social structure where people from diff classes, customs, modes of life and ideas, coexist. "Culture contact is not simply a process that brings change. For Brown, it is a process that demands adjustment. Culture contact, in not the adjustment of one group with the others, but it refers to adjustment on an individual to the other individuals and the new social structures that were formed due to culture contact.
2. Brown studied social change from the perspective of progress. He differentiated evolution from progress. In evolution, he considered changes such as emergence of complex from simple. In progress, he presented increasing technological sophistication. Acc to him, evolution shall not be limited to the way classical evolutionists present it to be. It has to consider, both, constructive and destructive aspects.

Browns ideas on social laws

In an attempt to create a science of social APL, he proposed that "universal social laws are possible". They represent verifiability, continuity and uniformity. He tried to enlist the steps in deriving social laws:

1. An APL shall conduct intensive studies of a single and simple culture, observe and collect the data and formulate hypothesis
2. Comparison for the other cultures for verification
3. Framing of social laws.

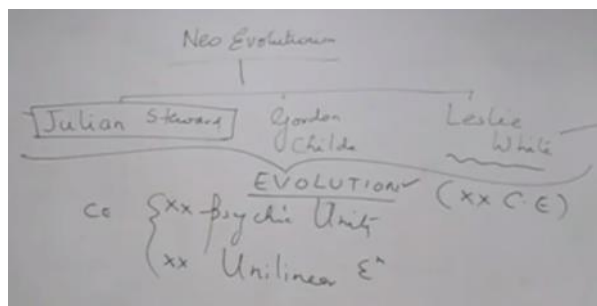
A good number of social laws were expected from Brown that could have provided a respite to the discipline from blatant generalizations of classical evolutionists and diffusionists. But in reality, no worthwhile laws emerged from Browns writings. Acc to Lowie, Brown conceived situations in mind as an armchair APLs and attempted solutions in reality thereby searching for universal laws. For Lowie, Browns effort of making APL a scientific discipline is undermining its own importance and uniqueness. The discipline has its strength in respecting diversity in cultures and societies. Added to this, if universal social laws are agreed upon, one would indirectly be agreeing over the concept of Psychic unity of mankind.

Brown was criticised for his disapproval of the concept of culture. Acc to Lowie, if one is not studying culture, he is missing the subject matter of APL. Though Brown was a good theory builder, he lacked field experience. Acc to Malfietz " For Mali, man was always with us (with the ethnographer). For Brown, man was always absent". It signifies the lack of ethnographic depth in Brown's writings. Nevertheless, Brown is credited with his efforts of creating several benches of social APL in different universities, thereby, creating an identity to the discipline of APL.

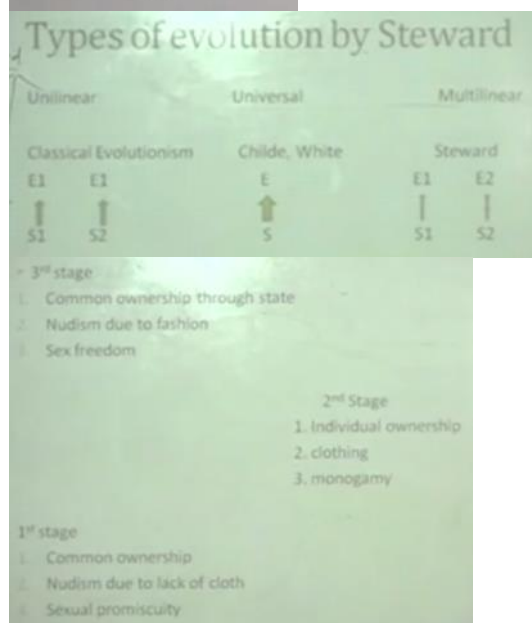
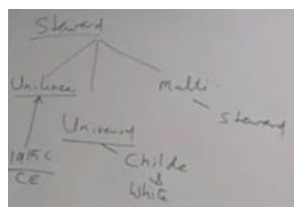
For Boas, value is what is considered right or wrong by the society

[Neo-evolutionism - Childe, White and Steward]

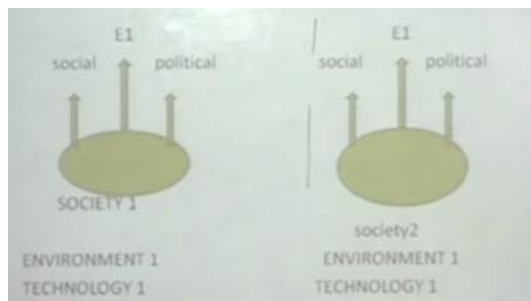
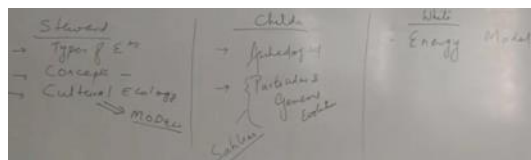
- Contributions of Julian Steward to Anthropological thought [Long Question]
- General and Particular Evolution
- Culture Ecology of Steward
- White's evolutionism [10 marker]
- Childe's contributions



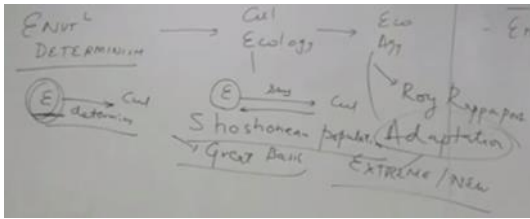
Steward



Comparison between Steward, Childe and White

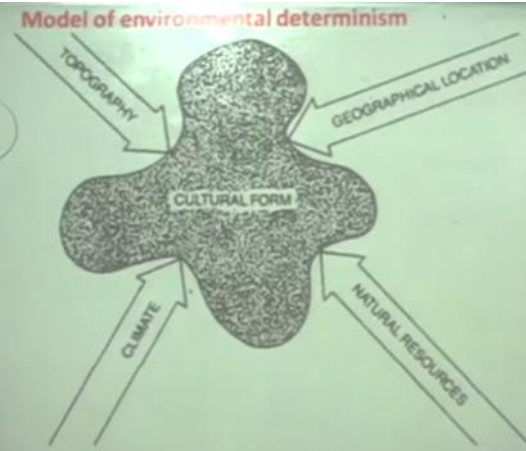


Environmental Determinism > Cultural ecology > Ecological APL

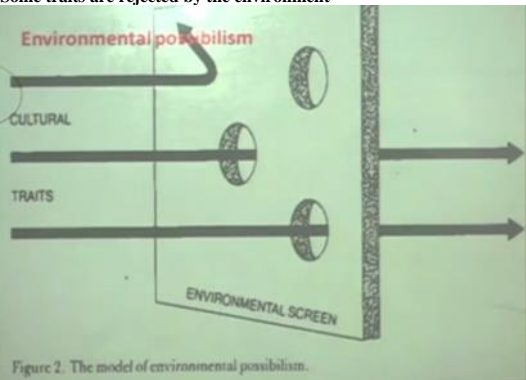


Parallelism and Casuality -

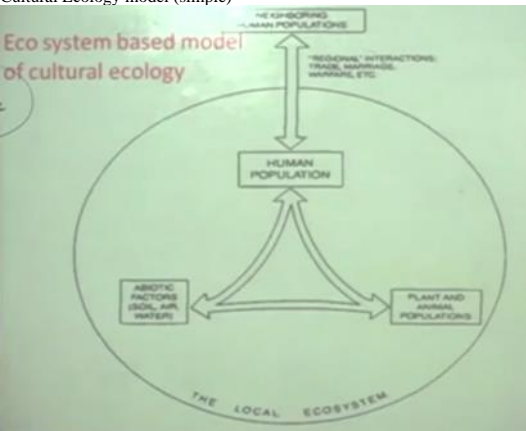
Culture Core



Some traits are rejected by the environment

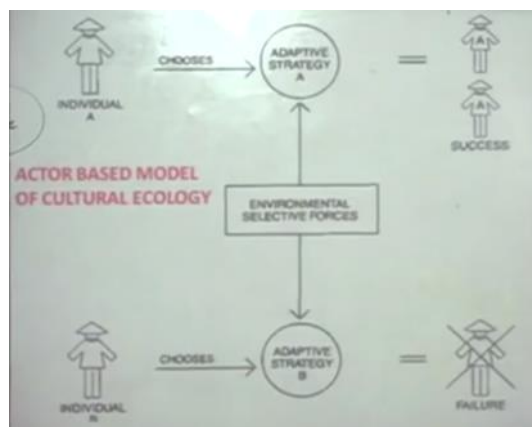
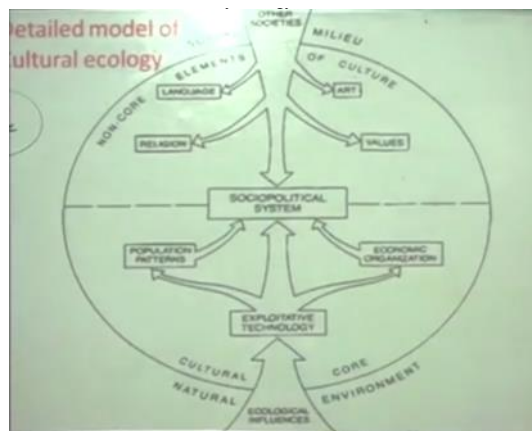


Cultural Ecology model (simple)



Detailed model

Culture core is most affected by ecology

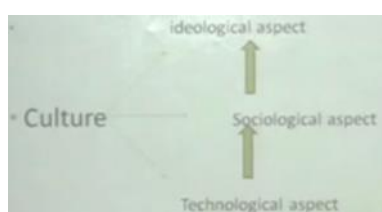


Leslie White

- Leslie White**
- American
 - Cultural materialism / technological determinism
 - Cultural evolution in terms of harnessing energy
 - 'The Science Of Culture'
 - Law of cultural development

White's evolution

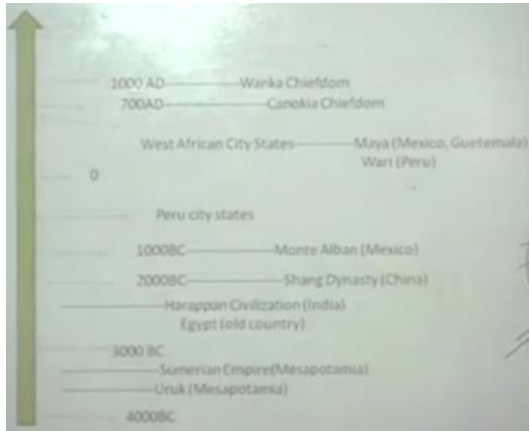
STAGE	ENERGY	CHARACTERISTICS	TOOLS
Savagery	Muscle energy	Hunting gathering Limited energy capture (1/20 th of HP per capita per year)	Stone tools
Barbarism	Muscle + Animal energy	Animal and plant domestication, Agricultural revolution, Specialisation of labour	Plough, pots
Civilization	Coal, petroleum	Industrial revolution, factory production	Machine tools
Energy Revolution	Nuclear energy	Atomic revolution	



Write an essay on the contributions of Gordon Childe to Anthropology.

- most influential archaeologist of the twentieth century. His early fieldwork and research in the 1920s overturned archaeological models of European prehistory
- *Man Makes Himself* (1936) and
- *What Happened in History* (1942).
- two key concepts : the Neolithic Revolution, the Urban Revolution.

☐ Neolithic age was a revolution in human evolution. Comment



shdfjshkhskvmxv

Archaeological Anthropology

13 August 2018 09:05 PM

[Video 24 - Lecture 21]

Read: General APL by Hasnain - Tool Manufacturing

"archaeology is not a source of illustrations for written texts, but an independent source of historical information, with no less value and importance, sometimes more importance, than the written sources." — Michael Ivanovitch Rostovtzeff

Video: A day in the life - Anthropologist

Archaeology - is the study of human culture through the recovery, documentation and analysis of material remains, including architecture, artefacts, biofacts, human remains and landscapes.

The goal of archaeology to shed light on long-term human prehistory, history, behavior and cultural evolution.

It is the only discipline which possesses the method and theory to the collection and Interpretation of Information about the pre-written human past and can also make a critical contribution to our understanding of documented societies.

Study the people from the past by excavating and analysing the material culture they leave behind:

- Artefacts can be removed from the Site and taken to the laboratory for further analysis. Examples: tools, arrowheads.
- Features cannot be readily carried away from the Site. Examples: house foundations and fireplaces.
- Ecofacts are found in the natural environment and were used humans. Examples. bones. seeds, and wood.

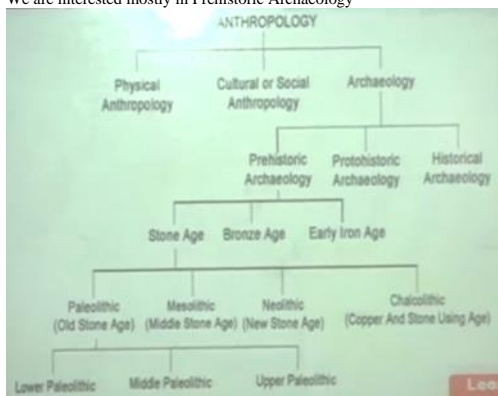
Eolith tools - not made intentionally

Clactonion tools - intentionally made tools

Archaeologists:

- **Historic archaeologists:**
 - Reconstruct the cultures of people who used writing and about whom historical documents have been written.
- **Prehistoric archaeologists:**
 - Study the human record of cultures that existed before the development of writing.

We are interested mostly in Prehistoric Archaeology



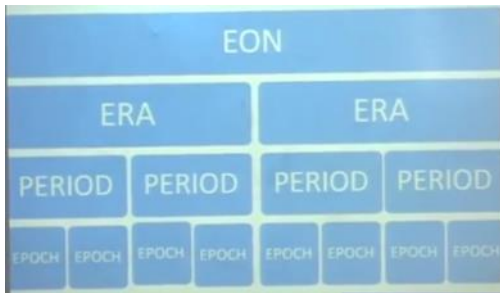
We don't know when exactly chalcolithic started, so it may be even before Bronze age started, but as of now we only know that it started after Bronze age and they both coexisted for some time.

What happened to bronze age is also little know. Hence the disappearance of Harappa is not yet known.

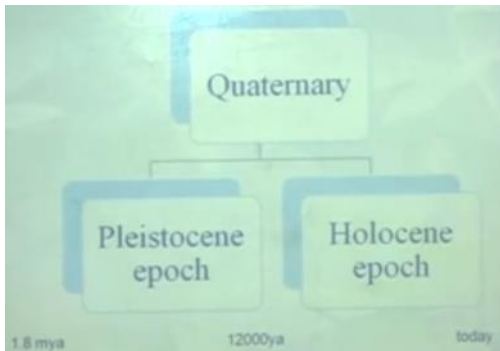
10 Marker : Underwater Archaeology (read Archaeological Society of India)

Geological Timescale

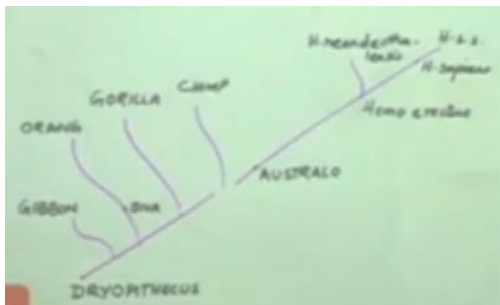
The **geological time scale (GTS)** is a system of chronological dating that relates **geological strata** (stratigraphy) to **time**, and is used by **geologists**, **paleontologists**, and other Earth scientists to describe the timing and relationships of events that have occurred during Earth's history.



- Era- Precambrian, Palaeozoic, Mesozoic, Cenozoic
- Period- (Cenozoic- Tertiary, Quaternary)
- Epoch- (Quaternary- Pleistocene, Holocene)



Ful fledged Homo Sapiens started since 12,000 years ago (Upper Palaeolithic)



Years ago	Epoch	Culture Stage
	Holocene	Iron Age Bronze Age Neolithic Age Mesolithic Age
10,000	Upper Pleistocene	Upper Palaeolithic
40,000		Middle Palaeolithic
105,000	Middle Pleistocene	Lower Palaeolithic
500,000	Lower Pleistocene	
2,000,000		

[Video 25 -]
[I - 1.6 and II - 1. Man and his Ancestors, Cultural and Biological evolution]

Read: Booklet 3 - page 13 - 22 - Dating Techniques

- Leakey
- Robert Dart
- Beutene Jaunisch
- Dawson

Debate whether the cranial features evolved first or the post-cranial features.

☐ Write: Comment on the change in cranial capacity of fossil man from Australo to Homo Sapiens.

Lartet was the first person to find evidence of Australo in Olduvai beds of East Africa in drift valley region.



Geographical spread is asked - Draw map, mark places, what was found there (or what was not found) and if possible who found it.

Lucy is the Australo
Turkana boy is the Homo erectus of Africa

Lithic Age	Branch	Biological man
General Features of Lithic Cultures		
Palaeolithic	Tool details Lower (2mya-105,000ya) Crude hand axes, Chopper, Chopping tools Material- Quartzite & Metamorphic (India) Sedimentary & Quartzite (Europe)	Homo Erectus

Lithic Age	Branch	Biological man
General Features of Lithic Cultures		
	Tool details Middle Palaeolithic (105,000-40,000) Tools- Flakes, Flake tools Fine Hand Axes Material- Siliceous rocks- agate, Jasper, Chalcedony, Quartzite	Neanderthal man
	Upper Palaeolithic (40,000-10,000) Tools- Blade tools (fluting tools), Bone tools, Cave art	Cromagnon

Cromagnon is the early Homo Sapien
Study: Ice age and Fossilization

Mesolithic times we see microlith tools.

Megalithic burials are controversial thing in India.
Contribution of H D Sankaliya to Archaeology

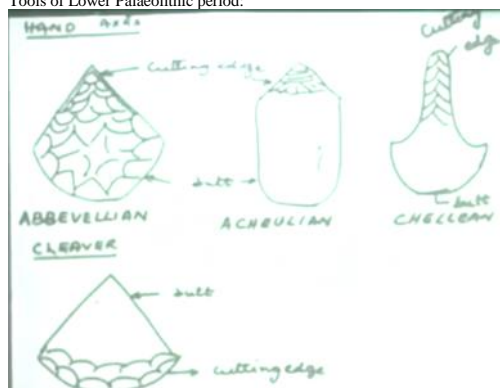
Lithic Age	Branch	Biological man
General Features of Lithic Cultures		
Mesolithic	Tools- Blade tools Material- flint, chert, jasper, agate, chalcedony etc. Techniques- Pressure flaking, Indirect flaking	Early Homo sapiens
Neolithic	Tools- Shouldered tools, celts Grinding tools, polishing tools	

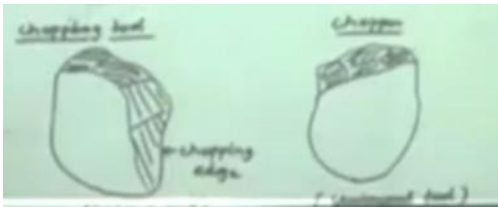
*chert

Write: Significant characteristics of Palaeolithic

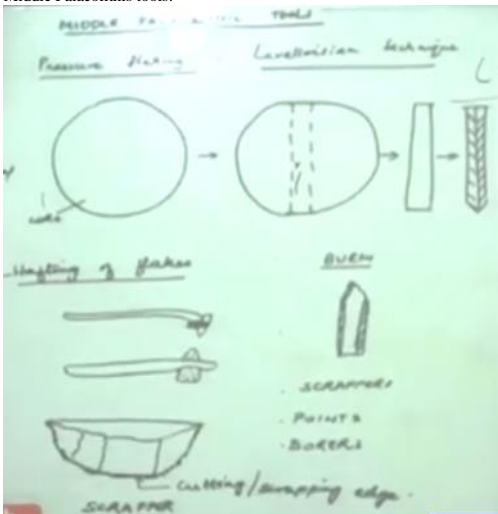
Homo erectus tools, who mostly stayed on river banks. So they must have used pebble stones to make tools.

Tools of Lower Palaeolithic period:

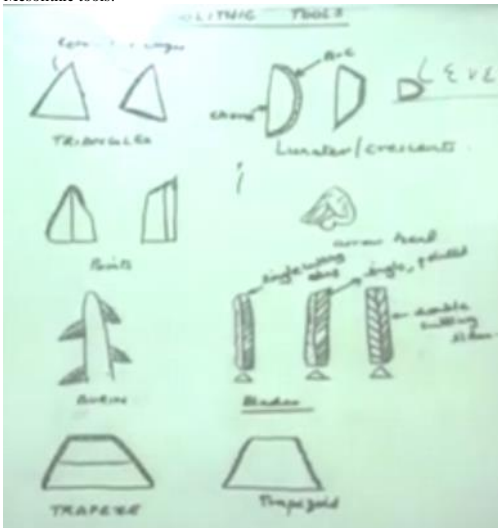




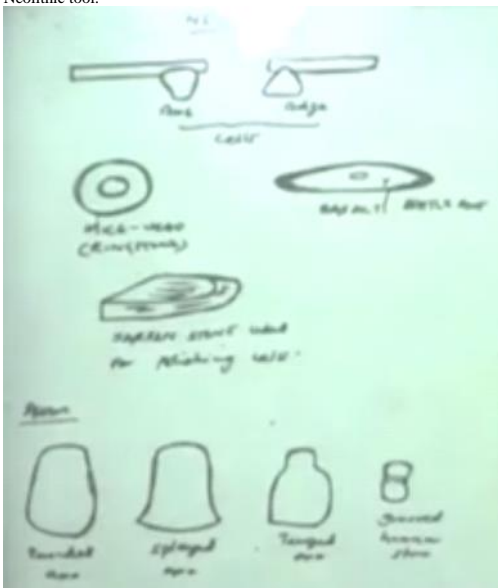
Middle Palaeolithic tools:



Mesolithic tools:



Neolithic tool:



Gordon Childe said Neolithic age was a revolution

Axe has a narrow and edge has a broad - Both are called Celts
 Mace heads are used by Nagas to make Canoes
 Basalt battle axe
 Sarsen stone (Grinding grains, etc)
 Assam tools were much more superior.

☐ Watch: Barbarians raising (Celtic populations)

☐ Visit: Don Bosco Museum in Shillong

Altamira of Spain is a proof of big game hunting

Palaeolithic Cultures

Based on the evidences, from Africa and several of the European sites, the old stone age or Palaeolithic age is divided into 3 sub stages:

1. Lower Paleolithic (2mya - 105000 ya): It is the period of heavy rough and unsophisticated tools that were first identified in the East African site in Olduvian region. The major tools of the period include:
 - a. Hand axes - They are large in size, pear shaped and whose purpose is generally not established by the scholars. They have narrow cutting edge and broad butt and are classified based on the sites of their discoveries in Europe. Abbevillian, Acheulian and Chellean. In different regions of the world, Palaeolithic presented different combinations of tools, i.e., exclusive hand axes or combination of hand axes and clevers, combination of hand axes, clevers, choppers and chopping tools. The variations are indicative of levels of intellectual inquiry and evolution of technology. Of the 3 kinds of hand axes, the Chellean variety is the most wide spread found in Europe, Syria and Java.
 - b. Clevers - they are broader cutting edge, a narrow butt and are found in the Achulean hand axe regions and hence generally hand axes and clevers are found together, such tool culture is called Achulean culture.
 - c. Choppers and chopping tools - They are also called pebble tools as they are manufactured from massive pebbles. They are the characteristics tools of lower palaeolithic of Burma, East Africa and India. With reference to India, clevers, choppers and chopping tools together are called pebble tools. Co-existence of these with hand axes has been a remarkable feature of Olduvian region of East Africa, and hence, across the world when hand axes, clevers, choppers and chopping tools are found together, it is called, Olduvian culture. Such a culture is prominently found in Java and China. Choppers and chopping tools differ with regard to being unifacial or bi-facial in the chopping edge, they are generally considered to be of use in cleaning the hides or preparing the tree barks for clothing and other purposes.

Materials used for the tools:

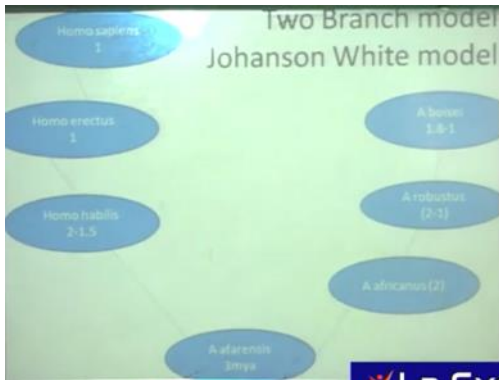
Generally, hard rocks that can withstand percussion are used for the tools in combination of less and more breakable rocks found in the Chinese sites of Chou Kutyam. The hammering rocks of different materials of harder variants are found at Chou Kautyam. A confusion regarding whether the lower Paleolithic tools are eoliths or clactonian has always been the debate.

Life Style of Lower Palaeolithic:

The parallel biological evolution of man of lower palaeolithic was homo erectus, which was the earliest stage of perfect bi-pedalism. According to Buettner Jaunush, Homo erectus was the first individual to have hands freely available for tools making. He was the first to make and use tools. He provides evidence from the hand skeleton which shows the thumb that has the ability to hold the objects. (Prehensile thumb)

[Video 26 - Lecture 23]

Read: Tribal culture of India by L P Vidyarthi

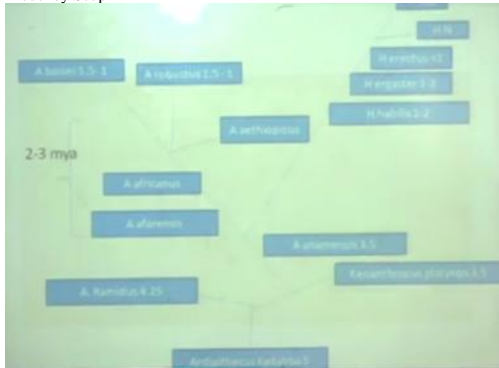


Phylum - who looks similar to you
Pithecus - ape

The view that Gracile Australo individuals have given rise to robust forms was challenged.

Australo phylogenetic status (memorise).

Model by Scupin



All these are Australopithecines starting from A. Kadaba (5 mya)

Between Habilis and Anamensis we have not found any fossils.

A. Anamensis is currently considered as the common ancestor for several Australo species and Homo species. Here A. afarensis does not figure in the Homo line at all (Where as in the Johanson White Model - A. afarensis was the common ancestor)

Afarensis, Africanus and Aethiopicus are docile and Boisei and Robustus are bigger

Ergaster is Homo Erectus of Africa.

Africanus we will write about Taung fossil

Lcu fossil is asked then Afarensis

Thinkers such as Johanson and White with the discovery of Habilis opined that it was Erectus who stood first in a perfectly erect posture with bipedalism and Habilis was the first man to use tools. Currently, among different opinions a dominant view has been that Habilis was earlier in time in terms of origin and can be considered to be the earliest form of erectus. Most of the sites provided Paleolithic tools evidences of the Homo erectus phase and not the time related to habilis. This also proves that tool use is mostly associated with erectus.

From the archaeological evidences of habitat and economy it has been difficult to confirm the lower paleolithic developments in a fool proof sequence. Nevertheless based on the sites providing major tool

evidences one can conclude that the lower paleolithic man preferred to stay in the open land near rivers where he esth settlements. Chou Ka china provided evidence of mammoth hunting. Homo erectus pekinensis must have lived in sommitied and constructed settlemetns with animal bones and horns. In the reset of world erectus settlements were not associated with cave living but the peking man lived in caves that provided evidence of use of fire and human fossils.

In general, Homo erectus living near the river beds based on hunting must have followed division of labour. Acc to Glynn Isaac and Leakey, lower paleolithic culture presented a gender based division of labour, which they called Man the hunter mode. Acc to them, man was the primary food earner with woman being limited to child care. Isaack traces evolution of the insitution of family to the phase of erectur however, jane goodall criticised the model for being man centred. Based on her studies among the chimps she indicated that even among the pre human life forms, females offered a predictable and dependable economic source. She compared the chimpanzee socail life wit hthat of Kung bushmen, where women played a signiicant role in food gathering. Despite the difference among scholars, Luis Binford concludes that community living definitely existed in the lower paleolithic. Such a community life was the result of big game hunting that required a large group of ppeople living together. Acc to him, the division of labour was based on the kind of spontaneous release of energy required for hunting that was possessed by man. The role of female shall not be undermined from the perspective of one dependable source of food (through food gathering), as a source of building the ancient foundations of family. Acc to Richard Potts, the institutions such as family are unique to humans. The earlier forms, such as gorillas and chimpanzees also had such insitutions. He challenged a conservative belief that "culture is unique to humans".Acc to him, if having the ability to make an use tools can be called culture it was present even among the chimpanzees and gorillas. In contemporary APL, the uniqueness of culture as a human character is also a significant area of debate.

Middle Palaeolithic (105000 to 40000 years ago)

Earliest sites - La Micoque & La Mousterian

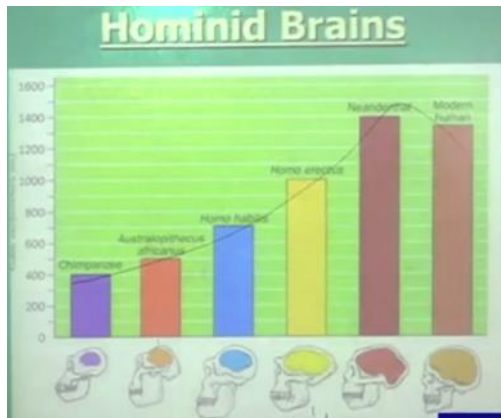
Neanderthal was present

Heterogeneity in tool typology

Levelloisian technique

Flate tools - Burins/Gravers, scrapers, points, borers

☐ Shanidar Iraq



Neanderthal had around 100 ml higher cranial capacity than Modern Human

Middle paleolithic culture: It witnessed the beginning of heterogeneity of tools and the beginnings of intentional burials with most of the settlements in the caves along with a possibility of confirming belief in supernatural.

It had a combination of tools of lower paleolithic such as hand axes, along with clactonian flakes. Such a coexistence also confirms evolution of the same population from lower paleolithic culture to middle paleolithic. The first site of middle paleolithic cultures discovered in Europe i.e., La Micoque, was characteristic of predominant flake tools. La Mousterian has evidence of Lavellosian technique. Most of the European sites yielded a sophisticated hand axe, compared to the crude hand axes of lower paleolithic. Some of the flake tools include burins/gravers which are used for engravings on the soft stones or bones and on the cave walls. It indicates that, humans practiced expression of their imagination in the form of primitive art. Lower Paleolithic saw the beginnings of paleolithic art that was extensively found in the upper paleolithic. Scrapers are made of medium sized flakes and were used for scraping barks of the trees, dressing wood and preparing animal hides. Points are prepared from lavelloisian technique. They can be of different sizes and cross sections and possible were used as earliest tools of fishing. Borers are used to work on the other materials such as wood or bone esp to drill holes facilitating hafting the flakes.

Materials used : write from above

Lifestyle of Middle Paleolithic : Evidences from Eastern Africa and Shanidar from Iraq show that middle paleolithic man that is Neanderthal lived in the rock shelters and caves, moving away from the river sides of lower paleolithic. Acc to leakey, it was due to a need of more stoned materials for the tools. Acc to Leakey, Neanderthal, shifted from massive tools to smalls tools or flakes that required more raw material. This was also a phase that shows a belief in supernatural which is confirmed in the intentional burial practices. Ex. In the olduvian region, the Neanderthals skulls are found buried in particular directions accompanied by certain tools. In shanidar, Neanderthal fossils are found with fossilized flowers that must have been sprinkled on the dead body. Through the dating technique of pollen grain analysis, the time of the flowers is confirmed to be equal to the period of the Neanderthal fossil. Coupled with this, the depth at which and the surrounding where the pollen grains are found, can't be a natural phenomenon. Hence it indicates belief in supernatural and the respect of the dead.

Upper Palaeolithic Culture (40000 to 10000)

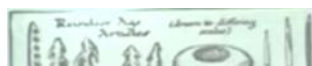
It presented a diff tool typology and technology compared to the lower and middle Palaeolithic.

Tools -

Non lithic materials such as bone, horn and ivory were extensively used. In Europe, based on the tools and the material used, the upper Palaeolithic culture is categorized into

1. Aurignacian Culture - Blade-burin culture. It is the name given to the culture of Upper paleolithic based on the first site yielding such characteristics that is La Aurignac of France. The site provided blades of diff sizes and borers. Similar culture was later found in the early homo sapiens site of Northern America, Italy, Spain and Finland. Most often, apart from bones, sedimentary rocks were used for blades due to the basic characteristics of layers and flexibility of extracting material from the thin sedimentary formations.
2. Solutrian - 'Needle Culture' - It is named after the first site called Solutre in France. The site yielded different types of needles that were categorized as eyed needles and un-eyed needles. Eyed needles were a proof of stitching or making clothes from animal skins and tree bark. The purpose of un eyed needles is difficult to prove. They must have been used in fishing or art engravings. Solutrian cultural are yielded the evidences of early Homo Sapiens, i.e., Cro-Magnon man
3. Magdalenian - 'Art form culture' - It refers to the flake tools made of bones with definite presence of art forms. Ivory and horns were extensively used and region presented different articles, confirming artistic expressions of early man.

☐ Geographical spread of Hominins.
Erectus
Heidelbergensis
Neanderthal
Sapien



The artforms found in the deep caves refer to either secret magical practices or they might be places of worship or they might merely be erratic expressions of the primitive man or his narration of the environment he lived in. Different Archaeologists have their stories based on one of these interpretations for which evidence is inconclusive. The absence of fish and bird might indicate a big game ecosystem but cannot confirm a complete absence of such life forms. The biological record of origin of different species confirm the arrival of birds and fish way before the Palaeolithic age and hence it might only be incidental that smaller life forms were absent from the Palaeolithic art.

Palaeolithic in India

Asiatic society of Bengal founded by Robert Bruce Foote. His grave in Madras was a mysterious thing. Palaeolithic cultures in India were first explored in the discoveries by Foote in 1863 but a clear cut demonstration of phases of Palaeolithic had begun with the Yale Cambridge expedition by De Terra and Patterson in 1935. During 1930, the Archaeologist, L.A. Commiade and H.C. Burkitt initiated a discussion of the possibility of Indian sub continent having a clearly identifiable Mesolithic culture. This along with the Cambridge studies led H D Sankali to propose a terminology similar to African Archaeology i.e., Early stone age, middle stone age and Later Stone Age (LSA) In the first international conference on Asian Archaeology in 1960. In 1962, Sankalia further modified the terminology to Lower, Middle and Upper Palaeolithic, Mesolithic and Neolithic cultures.

The parallels of Lower and Middle Palaeolithic could be easily found throughout India but not that of Upper Palaeolithic. The evidence regarding blade tool manufacturing called fluting technique is inconclusive in India. The absence of bone tools which is related to the acidic nature of soil also complicated confirming upper Palaeolithic. This apart, the cave art in India occurred along with the Mesolithic tool culture of microliths. Hence initially, the classification was 1. Early stone and 2. Middle stone age. With 10s of sites of paleolithic excavated in India with the special characteristic of Bhimbetka and Narmada valley, it is now made possible to claim the 3 phases of Palaeolithic followed by Mesolithic. The absence of good number of Human fossils make it difficult to confirm a human intervention in working on the stones. The only fossil that place India on the map of global human fossil record are:

- First Fossil -- Male - Ramapithecus
- Female - Shivapithecus
- (10-14 million years ago) These fossils were found in Shivalik and Salt range
- Homo erectus: Found in Hathnora (Lower Palaeolithic) 10 lakh B.C.
- Homo sapiens : Found in Upper Palaeolithic Regions

Sivapithecus and Ramapithecus are considered to be species within the Genus of Dryopithecus.

Description of Lower Palaeolithic in India

Except from northern alluvial plains and Kerala, lower Palaeolithic evidences are found in all the other regions. Locations:

- Sohan
- West- Punjab, Gujarat, Rajasthan
- Central- MP
- Eastern- Bihar, W Bengal, Orissa, NE, Bangladesh
- Peninsula- Madrasian culture

☐ Sohan tradition -

Stratigraphic method failed in India due to frequent shifting of land layers.

Sohan is the region lying between Jhelum and Indus rivers and was excavated by De Terra and Patterson who classified the Sohan layers into 3 broad areas - Late Sohan, Evolved Sohan and Advanced (Late and Evolved) Sohan.

Pre and Early sohan belong to lower paleolithic, late sohan to middle paleolithic and evolved sohan to upper paleolithic. The site though represented a continuation of cultural ages, posed a difficulty in dating through simple stratigraphy due to shifting of layers.

Tools of Sohan - It has evidence of a large number of choppers and chopping tools made of pebbles coexisting with a large number of hand axes, clevers and flakes. It is the only such site in the world with a such a tool combination.

Pre-Sohan - It yielded a number of blunt pebble tools of quartzite. Hand axes and clevers of Pre-Sohan are devoid of any secondary work (retouching etc) which leaves a doubt about the tools being either Eoliths or clactonian. Bhattacharya confirms a clear absence of Levalloisian technique in the pre-sohan.

Early Sohan - The main characteristic of early sohan is choppers and chopping tools indicating unsophisticated technology. It is the only place in India with hand axes and chopper-chopping tools except Punjab. Acc to Bhattacharya, such a combination may be due to

1. Coexistence of two different human populations in terms of culture at the same place.
2. The same culture group manufacturing both the varieties

Absence of human fossils make the conclusion difficult.

The Western region - Consisting of sites from Punjab, Gujarat and Rajasthan, was originally identified as a chalcolithic cultural region. It was only after 1960s that excavations provided Palaeolithic tools with a prominence of choppers and chopping tools. The important sites of the region include:

- Chittorgarh explored by B N Mishra,
- Chambal Valley by B N Mishra (a large number of choppers and chopping tools were found),
- Didwara studied by H D Sankali (Provided the first evidence of human settlements)

In Gujarat, a clear cut evidence of lower paleolithic has been difficult to confirm due to insignificant and scattered evidence of choppers, chopping tools and hand axes.

Central region : The sites are

- Narmada valley including the signature site of the region Hoshangabad where evidence of hand axes, clevers, chopper chopping tools are found along with flakes.
- Hathnora studied by H D Sankalia, where evidences of lower and middle paleolithic characteristics are found. The only Homo fossil of India, Homo Erectus Narmadensis was found here.
- Bhimbetka - It has evidence of cave living (The characteristic which is generally associated with Upper Palaeolithic) along with crude hand axes of lower Palaeolithic. In the context of Bhimbetka, Bhattacharya remarked that to confirm a cultural age, it is advisable to base on the tool typologies rather than habitational sites such as cave living, rock shelters or river valley sites.
- Adamgarh yielded rock shelters and evidence of hand axes along with clevers.

Eastern region : Characterised by choppers and chopping tools. Most important sites:

- Purlia and Bankura of West Bengal - Within the region, North Eastern states, including Sikkim, are added as they provided evidence for lower paleolithic, choppers and chopping tools, with very less evidence of hand axes.

Peninsular region : Named Madrasian lower paleolithic culture. A large number of sites provided evidences:

- Kurnool, Karamgoodi, Nagarjunasagar, Malaprabha, Ghataprabha, Chikmanglore and Chingalpath

Missing in Sohan writeup: Method is used in the dating of which particular material must also be written

- ☐ Significance of Narmada region for Indian Archaeology (Homo evidence)
- ☐ Sig of Shiwalik region for India Archaeology (Dryo evidence)
- ☐ Bhimbetka can be directly asked.

The name Madrasian culture indicates a different type of tool typology and technology with respect to directions of flaking and dimensions of tools that are specific to the region.

Middle Palaeolithic in India

- NEVASA
- Maharashtra- Nevasa, Surgeon, Bel, Pandhari, Nandur, Madheswar
- W Bengal- Purulia, Bankura
- MP- Bhimbhetka
- UP- Belan River Valley

Nevasa 1985 Sankalia - Independent middle paleolithic coz absence of lower paleo.
Tools ; Middle Palaeolithic India is characterised by flakes intentionally prepared in different shapes from materials such as quartzite and chalcedony. Small axes , cleavers made of chalcedony and axes of ortho-quartzite and prominently found. The parallel human biological evolution was that of Neanderthal man. B N Mishra studied in Bhimbetka the cave living aspect along with rock paintings.

Different sites of middle paleolithic in India prvide evidence of a diff variety of lfake tools. Such a variation in short geographical distances is not a characteristic of european middle paloelithic or in africa. Certain sites also yielded scrappers and borers. The tools such as borers which are actually considered to be upper palolithic are found in middle paleolithic india sites. This resulted in several questions and difficulties in conclusion. For H D Sankali, it might be quite possible that borers emerged earlier in India for the purpose of hafting. The absence of non-lithic evidences such as wood, horn or bone that must have been used for hafting makes this difficult to conclude. Amidst several confusions, middle paleo lithic India provided a promising site of bhimbetka which has a long evolution from lower Palaeolithic to Mesolithic. This particular site is studied in its own right as if the same human population through its lineages has evolved with the invention of variety of lower Palaeolithic tools. It also provided an opportunity to showcase a unique sequence of emergence of tools different from Europe or Africa.

Upper Palaeolithic :

- Upper Paleo India
- Renigunta- M L K Murthy- blade tools
 - Muchchatla Chintamani Gavi- bone tool
 - Bhimbhetka- H D Sankalia- Rock sheletrs
 - Belan Valley- G R Sharma- female figurine
 - Bagor- G R Sharma- evidence of worship
 - Evolved Sohan

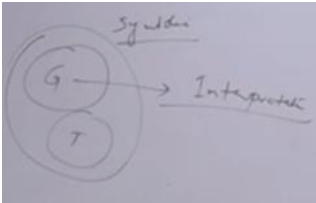
In Indian case, upper Palaeolithic evidences are found even upto 9000 years ago. Cultural and biological aspects of this phase show a marked evolution. As a global phenomena, Upper Palaeolithic witnesses emergence of needle culture, burial culture, art forms, extensive use of bone. When it comes to India, Bhattacharya tried confirming the presence of European variants such as sudden appearance of female figurines, eyes and un-eyed needles and confirmation of close community living on the kinship lines. Inspite of difficulties in confirming non-lithic evidences, the following sites helped India estb itself in the Upper Palaeolithic:

Renigupta	M L K Murthy	Huge evidences of blade tools, along with choppers, burins and points.
Muchchatla Chintamani Gavi, Kurnool district	M L K Murthy	The first bone tool evidence
Bhimbetka	H D Sankali	Rock shelters
Belan Valley	G R Sharma	Female Figurine
Bagor	G R Sharma	Evidence of worship with the first evidence of a dedicated place of worship in habitationl site
Evolved Sohan		Dominated by blade tools produced by fluting technique

The striking feature of Upper Palaeolithic India has been the availability of organic tools with an unfortunate lack of evidence of human fossils which made it difficult to confirm the creation in the absence of a creator.

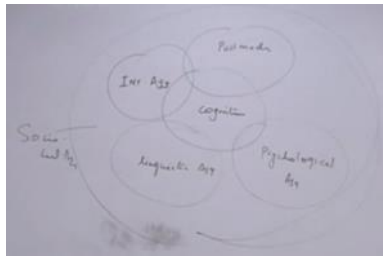
[Video 28 - Lecture 25]
 [Q&A on Cognitive Anthropology, Indian Mesolithic and Neolithic]

Q - Geertz and Turner



Geertz school is interpretative because he is giving the role of interpretation to the observer.

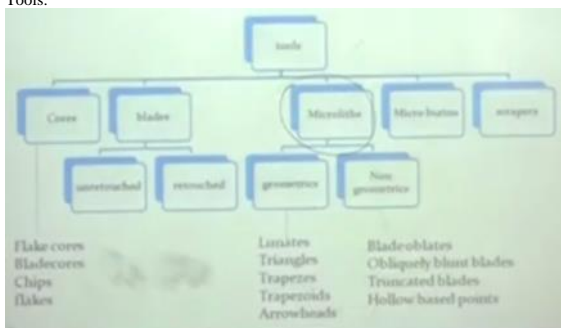
Q - What is cognitive approach and how is it linked to socio-cultural APL
 Cognition - The ability to think, reason, use of language to describe, articulate and categorize things. All these things are actually a part of enculturation and come under Psychological APL.
 Socio-Cultural APL has



MESOLITHIC PERIOD

- Climate change
- Small life forms
- 'Broad spectrum collection'
- Compound tools- microliths, hafted
- Difficulty in establishing the time as it is linked to the arrival of agriculture which is variable across regions. But generally believed to be the earliest phase in Holocene across the continents.
- onset of milder climatic conditions
- warmer climatic conditions the face of the earth changed, and with it also affected were the flora (vegetation) and fauna (animals).
- Man too reacted positively to these changes for his survival. This resulted in 1) Modification of his tool equipment and 2) modification of his living pattern.

Tools:



Phases of Mesolithic Culture

1. non-geometric tools (epi-palaeolithic) 12,000-8,000 BC.
2. geometric pre-pottery stage (Early Mesolithic-I) 8,000-2,000 BC.
3. geometric tools with pottery (early Mesolithic-II) 5,000-1,500 BC;
4. smaller microliths with precision (Advanced Mesolithic or Proto-Neolithic) 2,000-1,000 BC

LIFE AND SUBSISTENCE PATTERN

- Hunting and gathering vegetal foods are the two main occupations of the Mesolithic people.
- More and more dependence on the vegetal food was probably one of the reasons behind forcing the human communities to have fixed settlements from Mesolithic period onwards.
- The microlithic tools like blades and scrapers are well suited for processing vegetables.
- The presence of hearths in the habitations point to consumption of roasted food.

HUNTING METHODS

- The use of composite tools revolutionized hunting, fishing and food gathering.
- The Mesolithic paintings at Bhimbetka throw interesting light on the contemporary hunting practices and the kinds of weapons used in hunting.
- The bow and arrow, barbed spears and sticks were used in hunting.
- Ring stones were used as stone clubs.
- Masks in the form of animal heads such as of rhinoceros, bull, deer and monkey were used as disguises to deceive the game.

DOMESTICATION OF ANIMALS:

- Animal bones have been reported from almost all the excavated sites of the Mesolithic settlements, and an analysis of these bones indicated that the bones of the domesticated varieties of animals like cattle, sheep and goat constitute nearly fifty percent.

AGRICULTURE:

- The full-fledged agricultural activity witnessed in Neolithic period must have had its roots in the Mesolithic period itself. The storage pits of this period probably indicate some incipient form of agriculture. Seeds of wild variety of rice have been found embedded in the lumps of burnt clay.

HOUSING

- Evidence of structural activity in the form of hutments, paved floor or wind screens come from a number of Mesolithic sites.
- The houses were roughly circular or oval on plan with postholes around them.
- Some hutments had stone paved floors. Paved floors and wattle have been noticed at Bagor.
- The Mesolithic folk at Bhimbetka too made floors with flat stone slabs.

POTTERY

- Pottery has been reported from a number of excavated sites like Langhnaj, Bagor, Nagarjunakonda, Chopani Mando, etc. Pottery came to be associated with the Mesolithic culture after the introduction of geometric tools.
- Shallow and deep bowls with featureless rim are the most popular types.
- Pottery was wholly hand-made and usually coarse grained with incised and impressed designs rarely.

BURIALS AND SPIRITUAL ASPECTS

- Bhimbetka. The dead were very carefully buried.
- At Langhnaj human skeletons were associated with quartzite pebbles which are not locally available.
- Mesolithic burials have been excavated at Dorothy Dweep and Jambudweep Rock shelters in the Mahadeva hills in MP. Langhnaj, Baghai Khor and Lekhahia in the Mirzapur dt. UP and Sarai nihar Rai and Mahadaha UP.

Types of Burials:

- The evidence from different sites indicates that four types of burials were prevalent.
1. Extended burial;
 2. Flexed (folded) burial;
 3. Fractional (secondary) burial
 4. Double Burials.

MESOLITHIC CULTURE IN INDIA (100,000 - 40,000 BC)

- Carlyle
- Cockburn and Carnac
- Todd Hunter and Gordon

The Indian Mesolithic originated during the same time as in Europe. It saw the emergence of new category of tools, mostly manufactured by pressure flaking. It is a practice where smaller flakes or chips can be removed by applying concentrated pressure at definite points on the core material rather than an indefinite percussion of the Palaeolithic times. The first finds of microliths were discovered by James Carlyle in 1867 in the Vindhyan Rock shelters followed by the 19 Century discoveries by Cockburn and Carnac. Todd Hunter and Gordon explored Mesolithic in Peninsular India. All these data was systematically arranged adding the new field excavations by Sankalia. Sankalia's first Mesolithic site of discovery was Langhnaj.

More sites:

Earlier Mesolithic sites of India
Langhnaj- Gujarat (Akhaj, Valasana, Hirapur)
Bhimbetka, Adamgarh- MP
Sarai Nahar Rai- UP
Bagor- Rajasthan
Cauvery river valley- Tamil Nadu
Birbhanpur- WB

1. Luni river valley in Rajasthan,
2. Bundelkhand, Baghelkhand, Shivana Valley in M.P.,
3. Bel Pandhari, Nevasa, Suvegaon, Kalegaon in Godavari Basin,
4. Birbhanpur in West Bengal (some sites are also scattered in Bankura, Birbhum, Burdwan and Midnapore Districts),
5. Kurnool and Renigunta in Andhra Pradesh.
6. Nandur, Madmeshwar and Malaprabha - Ghataprabha of Maharashtra.

Latest sites:

- Latest sites
- Mirzapur - UP - R K Verma
 - Chambal region - Joshi and Khare
 - Bidar region- Karnataka- H D Sankalia
 - Rajasthan- V N Mishra

Langhnaj - Bone tools made of rhinoceros indicated use of non-lithic tools. Ivory was a rarity. Microliths chiefly of geometric type such as Trapezus, Lunates / crescent, rectangular tools are found. The stone material of quartz and agate was frequently found.

Pottery was completely absent but burial practices along with Grave tools were found. Humans were buried with heads towards west and forearms diagonally placed above the abdomen. Number of such graves confirms intentional burial.

Bhimbetka - With regard to Mesolithic evidences, it provided rock paintings that became a controversy in the light of the European practice of rock art being an upper Palaeolithic characteristic. Tools such as spears used for hunting were excavated with a strong evidence of cave living. Unlike several other Indian sites providing evidence of cave living, Bhimbetka has an interesting phenomena, i.e., the entrances of the caves have wind breaks may be to handle hot breezes. Stone made wind brakes, thatching of the entrances

Adamgarh - a strong evidence of domestication of 6 types of mammals including cow, buffalo, sheep, goat, dog and cat. The site provided evidences of fishing with harpoons and points.

Sarai Naahar Rai - The first major evidence of inter group rivalry. The evidence was from skeletons with several long bones and skulls broken and presence of mass burials.

The south Indian microliths though have a huge evidence of geometric, there is clear absence of lunate/crescent. Domestication of animals and construction of thatched settlements can be found in the Cauvery river valley.

- Site details
- Langhnaj- non lithic, Ivory, geometrics, absence of pottery, burial practices.
 - Bhimbhetka- rock paintings, cave living, wind breaks at the mouth of the caves.
 - Adamgarh- domestication of mammals, fishing
 - Sarai Nahar Rai- warfare
 - South Indian Microliths- absence of geometrics

Microliths of India are largely characterised by perfect symmetry with higher density of blade tools. The Palaeolithic tools such as cleavers and crude hand axes were found along with the microliths industry, which raises a question of survival or coexistence of two different culture groups that are at different levels of evolution, nevertheless inconclusive. Similar to Mesolithic elsewhere, European Mesolithic stands as a transitional phase leading to large scale domestication of animals eventually leading to domestication of plants and intensive agriculture.

NEOLITHIC CULTURE

Time of arrival
West Asia - 7000 BC
India - 3000 BC
Europe - 2500 BC

- Archeological assemblage having
1. Polished tools
 2. Domestication of plants and animals
 3. Pottery

Archaeologists involved:

- Gordon Childe
- Morgan
- Khuzanchi
- Hanson
- Taylor
- James Frazer
- Robert Brucefoot
- H D Sankalia
- Krishnaswamy
- R K Sharma
- Rami Reddy

Acc to Gordon Childe, Neolithic witnessed transformation from a combination of hunting fishing and food collection economy of Mesolithic and agriculture and animal domestication. IT started with the beginnings of economic and social change facilitating emergence of civilisations. For Morgan and Gordon Childe, Neolithic brought revolutionary changes that were not sudden or catastrophic. The changes were gradual and across the entire cross-section of social and culture fabric. It saw the re-appearance of bigger tools, but were more sophisticated. Acc to Hansen, the salient features of Neolithic include:

- Man became a food producer from a food gatherer
- He adopted settled living in sedentary settlements in the villages
- He domesticated animals and plants
- He manufactured new categories of tools such as pecked and grounded tools, along with a continuation of blade tools and microliths of Mesolithic.
- Different types of pottery were produced such as grey ware, red ware, black -red ware

The social system of Neolithic man

Most of the sites of Neolithic are found on the mountain tops. Neolithic man levelled the mountain tops to estb settlements. He seems to have adopted community living with sex based division of labour, wherein women reared the cattle and played a major role in agriculture. Preparation of ground, tool manufacturing and hunting must have been the man's job. From the archaeological evidences, with increasing number of people and changing eco populations, James Frazer believes that Indian Neolithic must have seen the

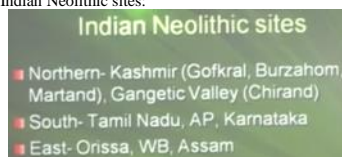
emergence of chiefs and chiefdoms. This can be the beginnings of economic inequalities described as Primitive Communism by Morgan in his book Primitive Culture. Acc to him, Neolithic was the beginning of private property and hence economic inequalities.

The tools evidences provide the Neolithic man producing cotton and bamboo articles. Bone points found in western India in an agrarian society use of them for non-fishing purposes. For R K Sharma, the points and un-eyes needles still remain an unexplained phenomena. Nevertheless eyed needles confirm clothing and sewing. Neolithic man produced canoes with the help of ring stones and chisels.

Rami Reddy categorizes tool typology and technology of the Neolithic into:

1. Pecked and grounded stone industry
 - Igneous and metamorphic rocks, particularly, basalt, granite, quartzite, quartz, etc. were used to produce four different variants which are categorised as grounded tools by Rama.
 - Edged tools - celts, shoppers, chisels
 - Un-edged tools - hammers, ring stones and battle axes (The regions along coastal Gujarat and Maharashtra, two varieties of Basalt battle-axes are found. On variant have sharpened edges the other have grounded or rounded edges. Both are called battle-axes due to they being found along the sites indicating inter racial warfare. The inter racial element is confirmed with human fossil finds)
 - Pointed tool - Points and borers. Borers must have been used to work on the other tools such as making slots
 - Rubbing tools - Polishing stones or the stones used for pounding of food grains. There is also a possibility of them being used for sharpening of tools
2. Blade and microlith industry - Indicates a continuation from middle and upper paleo lithic and Mesolithic. But the blades of Neolithic were not retouched though they were perfect in geometry. For Hansen, the use of blade tool in an agricultural society has to be validated. It may also indicate coexistence of two different populations at different levels of evolution.
3. Bone tool industry - Axe heads, blades and points are extensively found. This apart, Neolithic for the first time provide evidence for the use of copper. It shows that man of that time was looking for an alternative material to produce sophisticated tools. Though this phase was largely devoid of wheel the site of Naski in South India presented and evidence of wheel but most of the pottery of Neolithic was handmade.

The Indian Neolithic sites:



Northern Sites:

Burzahom is considered to be representative of North Indian Neolithic and it was the first site of that region but the same site earlier was excavated by De Terra and Patterson as an Indus site. The confirmation of it as a Neolithic site was done in 1960s by Khuzanchi. The region produced axes, pounding rocks, mice heads, harpoons, eyed and un-eyed needles, scrapers and spears. Wheel was largely absent with an evidence of handmade pottery. Pottery was coloured and painted with hunting scenes.

The Gangetic region within the Northern Neolithic provided evidence of:

2. Bone tools and microliths
3. Bone made ornaments
4. Pottery that is black and red ware
5. Settlements of man including pit dwellings and thatched huts
6. Evidence of rice husk and charred bones of cattle. The latter might indicate burning of the corpses of livestock or consumption of them
7. First evidence of wheat, which acc to H D Sankalia is an accidental occurrence and not due to international cultivation.
8. Sankalia found evidence of Worship of snake indicating beginning of snake cult. He found terracotta figurines of snakes in more than 4 sites.

South India Neolithic

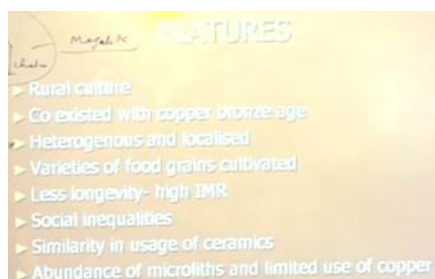
Initially, the south India Neolithic was explored by Hansen and Taylor in Raichur district followed by James Frazer in 1872 in the Bellary region. Bruce Foote analyzed the sites from Karnataka and Hyderabad provinces to estb a chronology and to conclude on the major characteristics. H D Sankalia, studied the Neolithic from south Indian states and found that bone tools, axes, chisels and borers formed the major tools. Polished hand axes that are characteristic of lower Paleolithic coexisted. Musky provided wheel and several sites of Tamilnadu yielded terracotta figurines of humped bull. Acc to Bruce Foote, Neolithic man practiced Agriculture and animal rearing with a high dependence on stone that must have restricted his settlements to the hill tops due to which he could not excel in intensive agriculture. Studies by Krishnaswamy in Eastern India including Bengal and Assam indicate that this region produced more sophisticated tools than the rest of India. Ex. The first appearance of grooved hammer stone that is exactly similar to modern hammer was found in this region. A huge variety of Eastern Neolithic tools were studied by Rami Reddy with a classification into 6 cultural zones. The bases was both, geographical location and tool technology.

Biologically, Neolithic period was marked by Scythian racial elements along with Scytho Dravidian and Dravidian in the western and southern India. This combination of racial elements confirms intermixture of races. Interestingly it is also the region that produced a huge evidence of basalt battle axes and inter racial rivalries. For Morgan, Neolithic laid foundations for the future intensive agricultural and civilization based societies, i.e., Chalcolithic and Indus cultures respectively.

[Video 29 - Lecture 26]

[Chalcolithic culture, Megalithic culture, Iron age]

CHALCOLITHIC CULTURES OF INDIA (post 1,800 BC)



Infant mortality rate high - child burial - Neanderthal and chalcolithic

☐ Eastern Neolithic culture

☐ What is the APL approach to pilgrimages

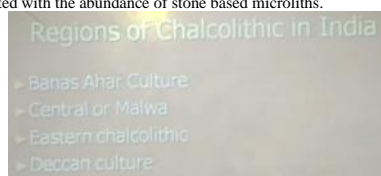
☐ Factors associated with origins of civilization [refer Ember]



The emergence of chalcolithic was coextensive with Indus valley civilization in India. Full-fledged occurrence was only after 1800 BC but in majority of regions of India, Chalcolithic evidences are found from 000 BC to 1750 BC. It is considered as an evolution from more involved technologically advanced urban culture to less evolved village traditions. Sophisticated bronze and copper tools were replaced by copper and stone cultures. Economically, it was intensive agriculture and politically it was the phase of chiefdoms.

☐ Morgan's chart of evolution

1. Unlike Indus valley culture that had homogeneous features throughout its vast territory, Chalcolithic is a localised culture with its specifics of time material and nature of ceramic.
2. More varieties of food grains were cultivated than copper bronze age and neolithic cultures. As to R K Sharma 1977, in spite of abundance in food production, longevity is not assured with the high incidence of IMR. This is established from the study of burials in the north deccan and central chalcolithic.
3. Marked social inequalities were evident from the child burials of Chandoli and Nevasa of Western Maharashtra. The grave objects varied from pottery of daily use to precious beads and ornaments.
4. Though local variations exist, the common character was the use of ceramics which deferred in the motives on the ceramics, the material used based on the soil type. In several regions use of copper was limited with the abundance of stone based microliths.



Banas Ahir Culture :

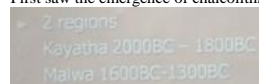
Located in south and south east Rajasthan yielded deposits largely in the sedimentary formations. It is generally noticed that throughout the sub continent where sedimentary layers exist, it had been easy to demarcate chalcolithic into different phases. Banas Ahir culture is divided into two periods. The first belonged to copper age and second during the iron age (Meaning this region produced chalcolithic when most of the other regions evolved into iron age cultures) During the period 1, animal domestication of cattle, buffalo, sheep, goat, pig and dog are found with credible fossil evidences. For R K Sharma the copper age chalcolithic here established pastoralism as their mainstay. In this sense, this period of chalcolithic was less evolved as one of the characteristic features i.e., intensive agriculture is conspicuously absent. Nevertheless, full-fledged villages as permanent settlements originated. This period also yielded evidence of fishing, hunting of turtles and other wild animals. The period 2 has evidence of cultivating millets and long grained rice. This places Banas Ahir as a conservative chalcolithic site.

The two periods exhibited similarity in brown and red ware and similar vessels. RK Sharma's excavation yielded a series of stoves, which indicates possibly larger families or community cooking. Both the periods had mud houses with bamboo screen to create partitions. The houses were rectangular and floors were thatched with black clay.



Central / Malwa culture.

First saw the emergence of chalcolithic with more than 2000 BC being confirmed with carbon dating.



Kayatha culture was excavated on the banks of Kaliisindh river that is an effluent of Chambal river. The region indicated 3 varieties of pottery:

1. Brown and red ware
2. Brown ware
3. Grey ware

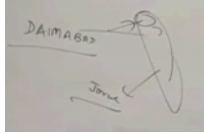
All the ceramics possessed linear drawings indicating hunting, animal motifs and rarely humans. The region was rich in copper which is proved by some sites yielding huge pots containing a large variety of copper objects. Ornaments in a big way indicated use of copper more for decorative purpose rather than as a utility metal. Parallelly the region exhibited blade industry with lunates, parallel blades and small knives. This region presented a large number of houses at a single place indicating villages.

Malwa culture had a large number of stone blades with a very few copper articles unlike Kayatha. Ceramics were brown and red ware with paintings similar to those one can find on the walls of the houses. The region provided grave evidences. Grave tools of clay were found along with precious beads. Popular sites of the region Erand and Nagda from MP. Similar to Kayatha culture, established villages were found which in structure resembled the settlements of north deccan culture otherwise called Daimabad culture. In other words, shapes and sizes of settlements, nature of thatching, location of individual units was unlike Kayatha culture.

► Kayatha-	► Malwa-
3 types of earthen ware	More stone blades, less copper
Motifs on ceramics	Brown and red ware
Copper predominant	Burial evidences???
Village	villages
No burial evidences	

North Deccan

Jorwe Culture in the south and Daimabad in the North



Two phases were identified. In the first one polished stone ages, stone blades, black and grey ceramics are found. In the second phase, stone blades and copper tools are found. North Deccan is the first culture area in India to use copper tools. Unlike the rest of the regions, the two phases on north region, provided evidence of copper use though in the black and grey ceramic age, infrequent evidence was found. Compared to rest of the regions, North Deccan yielded pottery with more intricate drawings. Peacock and bulls were a commonality. Fossil finds indicate that they must have been domesticated. The southern and north Deccan culture, cultivated barley, rice and wheat principally. It presented the first evidence of artificial irrigation in Indus. Evident from the channels linking the rivers with the fields. The tool culture included rectangular axes of copper and microliths including lunates and single edged blades. Nevasa and Chandoli, which were the strong evidences of central or Malwa culture provided certain characteristics similar to north Deccan. There is a resemblance in the pot burials of younger children and certain settlements which had tiled roofs. For R K Sharma, North Deccan culture must have functioned as a transitional or a communicative region between central Chalcolithic and deep south Indian regions. In the deeper regions of peninsula, a search for Chalcolithic sites has been going on which might help in establishing how a Chalcolithic crescent must have existed.

Eastern Chalcolithic:

Bihar Bengal and Orissa

Eastern Chalcolithic
► Bihar, Bengal, Orissa
► Chirand
► Pottery: hand made and wheel made
► Snake worship, naga cult.

Chirand in Bihar - yielded a ceramic industry with both handmade and wheel made pottery. Pottery is of grey ware and brown and red ware. Similar to any other eastern cultures in India, Chalcolithic also exhibited superior characteristics in terms of the design and decoration of huge storage vessels, jars, etc. There was a clear evidence with a number of terracotta figurines of snake worship. Excavations indicated that the eastern Chalcolithic man lived in the pit dwelling units initially followed by over ground settlements.

The Chalcolithic cultures gradually merged into pre-Vedic times, which included both the rural and tribal populations. With increasing use of iron, and emergence of iron age, led to easy agriculture and more lethal weapons and iron was cheap, hard, possession of metal did not dictate the occupation and stratification. For instance, the copper ages exhibited socio-economic stratification through grave tools (The effluent using copper and the lower strata using stone) For R K Sharma, iron age introduced an element of justice in metal use and gave an opportunity for all the sections of populations to flourish.

MEGALITHIC CULTURE

Branfill 1818

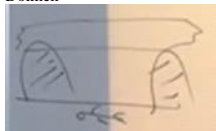
It is more formalised culture with burial practices.

- Rock Cut Graves
- Hood Stones and Hat Stones / Cap Stones
- Menhirs, Alignments and Avenues
- Dolmenoid Cists
- Cairn Circles
- Stone Circles,
- Pit Burials, and
- Barrows

Menhir



Dolmen



Cairn



North and east India these burial practices are still continuing we called them **living megaliths**.

Stone henge is a Menhir

One of the gates of Golconda fort is confirmed a Menhir

Cist



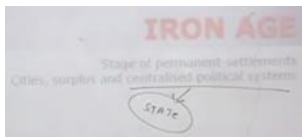
Hood stone/Hat stone



Sarcophagus (decorated, sophisticated coffin of terracotta) for a person with high social status



IRON AGE

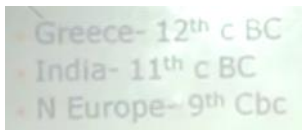


Chiefs came up as a formal authority
Chiefs were thriving on a system called redistribution



Chiefdoms do not have a standing army (whereas a State does have one).

Time Period:



Evidence of Iron Smelting

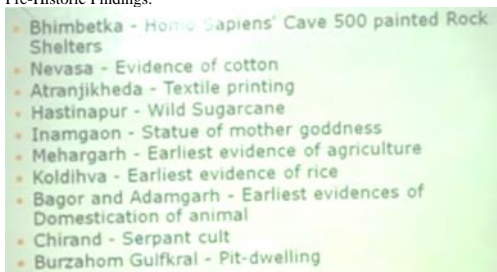


Individuals involved



Tiwari categorizes Iron age in India as Gangetic, Central and Southern

Pre-Historic Findings:



Location of Iron Ores



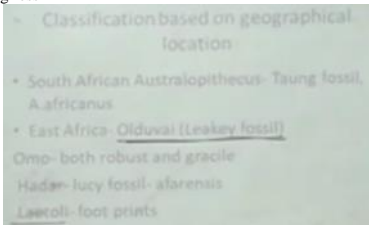
☐ Do Assignment 3 : Factors associated with emergence of cities

[Video 30 - lecture 28]

[Missing video - Australopithecus started. The processes that must have happened in the line of evolution is imp. How before the arrival of genus homo things were falling in place]

South African Australopithecus fossil regions - Taung, Sterk Fountain, Strauskrans, Kromdri and Makapangt. Raymond Dart was involved in work here.

Taung fossil - A



[Video 31 - Lecture 28]

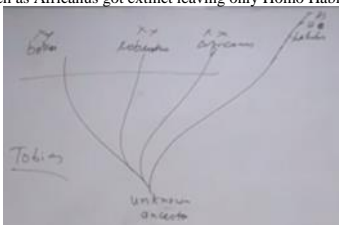
[Australopithecus and Homo erectus]

East African Australo lived in an ecosystem that was diff from Southern Africa. The rift valley, lakes and flood plains mostly provided terrestrial living to east African australo. The region is convenient to apply dating methods such as potassium, argon and uranium as it is dotted by several volcanoes and more frequent volcanic activity. The regions where this characteristic is absent presence of sedimentary layers provided better opportunities for fossilization and for dating the fossils based on stratigraphy.

Olduvai (Leakey fossil) - Lower Paleolithic - Hand axes cleavers chopper chopping tools i.e., Achulean tools.

The most imp East African lower paleolithic site located in Tanzania and discovered by the Leakey's in 1959. The Leakey fossil contained a complete cranium without the lower jaw. It was initially named Zinanthropus boise, latter changed to Paranthropus boise and currently called the robust variant of Australo named as Australopithecus boisei. In the later years the same region provided evidence of Homo Habilis in 1966. Acc to one of the palaeontologist associated with Habilis discoveries called Robinson, Zinanthropus was same as Australopithecus boisei and Homo Habilis was nothing but Australopithecus africanus. His opinion is currently accepted partially. Homo Habilis is way ahead of Africanus in the entire physical makeup and currently there are a large variety of Habilis based evolutionary theories. (To be discussed along with Erectus)

Acc to Tobias, the robust Australo, i.e., Australopithecus boisei and A. robustus along with the docile varieties such as Africanus got extinct leaving only Homo Habilis to evolve into Homo Sapiens.



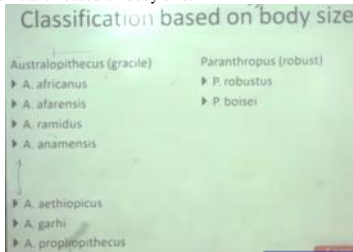
Omo site : Located in the late Turkana region and presented both the variants of Australo i.e. Robustus and docile. It was first studied in 1960s by Clark Howell and in 1970 by the Leakeys.

Hadar Ethiopia : Discovered in 1973, where the fossil specimen was of a gracile variety with the same site yielding considerable presence of Robust Australo. Hadar fossil yielded the first near complete Australopithecus with both cranial and post cranial bones from the same individual. Probably the fossil was female acc to pelvic studies and hence named Lucy fossil. It is actually the gracile Australo, A. Afarensis. Dated to about 4mya. This initial date was challenged and the same fossil was subjected to a good number of dating methods. It is now confirmed to be the individual that existed between 4.5 and 3.5 mya. The hominid characteristics such as dentition, bipedalism and arrival of flattening of face and free upper limbs made afarensis find place in the hominid evolution.

Laetoli of Tanzania - It presented a large number of footprints of diff species including the bipedal hominids preserved in the volcanic ash of about 3.7 mya. The foot impressions indicate two individuals who were definitely bipeds. One of the individuals must have had a huge stature and body indicated in the larger size of the

footprint. The other set was small may be indicating an young individual or a female that might be almost half the body weight and size of the male. Such a conclusion is based on the observation of gorillas or orangutans where females are half the size and weight of the males. One cannot conclude definitely on the perfect erect posture of the individuals from the footprints but they being bipeds can be safely agreed upon.

Classification based on body size:



There was a debate over Lucy and Tuang on who came earlier

Ans: *Mother came first then the child.* i.e., Lucy (Afarensis, East Africa) came first then baby Tuang (South)

Ramidus did not leave any successor

Anamensis - it is the common ancestor of genus homo and several other Australo fossils.

Australopithecus Afarensis : East African Australopithecus

It was first studied in 1978 in comparison with Africanus in 1978 by Johanson, White and Coppens. During 1980s the Palaeontologist White studied the site of Afar combining biological and cultural characteristics of Afarensis. During 1990s Tim White discovered Afarensis fossils at a site called Maka in Tanzania. This site provided sufficiently ample evidence to confirm afarensis as a species and the one that was older to south african australo i.e., A Africanus.

Features:

The most significant evidence of Afarensis was from the site of Hadar where the fossils were dated back to 3 mya. The lateoli footprints that existed in the close vicinity of Hadar, if assumed to be those of Afarensis can push back the time of Afarensis to 3.7 mya. (This was the conclusion of Butner Johner)

With regard to physical features:

- o Body weight must have been 25-50 kgs
- o Dentition was more human with canines and the other teeth nearly of equal size.
- o Jaunish indicated the presence of sexual dimorphism in dentition. Such a characteristic can be noticed among the gorillas.
- o The cranial capacity varied bw 400 cc to 600 cc with a very well developed facial prognathism. Unlike several other Australo fossils, Afarensis has an interesting combination of absence of interlocking canines but having a presence of diastema. Repeated evidence of Afarensis fossils confirmed that the non functional diastema could be the characteristic feature of the species and this character was to gradually disappear leading to a continuous line of teeth.
- o Four limbed skeleton indicated less adaptation to brachiation. This can be confirmed from the comparison of the apes and afarensis. Afarensis thumb is more opposable than the apes but was less sophisticated in the hand grip than humans.
- o The foot structure indicated larger toes and absence of foot arches in spite of the Lucy fossil possessing similarity with humans in the structure of vertebra, knee and hip. For Jaunish the bent posture of Afarensis must have led an energetically costlier bipedalism than homo sapiens.

Australopithecus Africanus (incorporated in Tuang fossil)

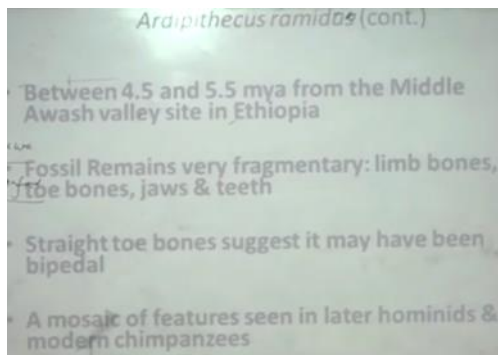
Physical characteristics:

- o Body weight 30-60 kg and height about 3.5 and 4.5 feet.
- o Cranial capacity - 450 cc
- o Time period 3-2mya

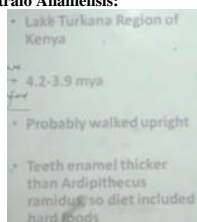
With regard to evolutionary status, it was believed for a long time that it must have been a definite human ancestor and was initially considered to be older than Afarensis. The latest conclusions indicate that Africanus is later to Afarensis and both of them do not fall in the direct evolutionary line of genus Homo. Instead it is now agreed that Anamensis is a common ancestor to africanus and afarensis and genus homo.

Australopithecus Ramidus

It was originally called Ardipithecus Ramidus due to its morphological closeness to Ardipithecus Kadaba. Later based on characteristics of bipedalism they were assumed to be Australo. Ramidus evidences were found in the savannah regions of South Africa. The first excavator was Gen Suwa in 1944. He dated the fossil to 4.5 mya and was definitely older than Afarensis. In 1995, Craig Stanford questioned one of the basic assumptions related to Ramidus i.e. whether it was biped. According to him Ramidus was mostly an arboreal individual hence bipedalism is difficult to confirm. Nevertheless the existing puzzles such as fragmented limb bones, toe bones, lower jaw and teeth make Ramidus more closer to apes such as chimpanzee. Gen Suwa opines that inhabiting woodlands does not automatically make ramidus an arboreal individual. It might be quite possible that it was a terrestrial fossil with more dependence on the trees. He gives the example of gorilla which depends on trees for biological and cultural necessities but is mostly terrestrial. Gen Suwa indicated that the limb skeleton of ramidus can suggest the ancient nature than Afarensis. Currently it is believed (though inconclusively) that Ramidus must not have left the successors and must have got extinct. The controversy related to positioning Ramidus in human evolutionary line is still active. The 2 opposing groups are in search of relevant data to confirm either it is in the line of Anamensis or had branched out.



Australo Anamensis:

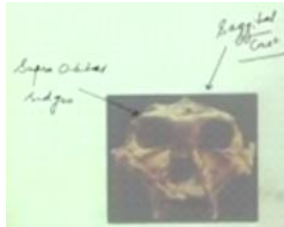


Anamensis was named by Leakey in 1995, based on the fossil points from the site of Janapoi in Kenya. It was a massive fossil evidence consisting of 9 skulls. The site was instrumental in confirming the evidence

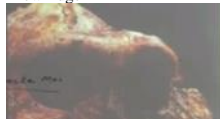
of Anamensis that was earlier found at a couple of other sites in Kenya. When compared to RD, Anamensis possessed more similarities in femur with humans. The rounding of the skull was noticed clearly compared to Ramidus and RD. Certain thinkers believe that other than these several characteristics of Anamensis are comparable to those of robust australo. Based on this Anamensis is placed as a common ancestor to several Australo and Genus Homo.

Robust Australo:

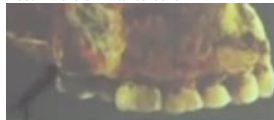
The significant sites include Olduvai and Peninj in Eastern Africa. It was first studied by Leakey and is confirmed to be a fossil to 2 to 1 mya. Even when compared to Robustus, the boisei exhibited more robust characteristics. In terms of body weight and stature, it resembled Robustus, its very heavy brow ridges and the largest teeth when compared to all the australo fossils made him gain the title of "Nut Cracker Man". Boisei was the first fossil to be dated by using any absolute dating method.



Brow ridge



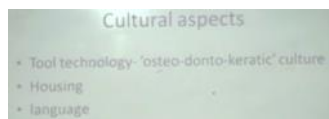
Teeth were similar to ours



Australopithecus Robustus that was previously called Paranthropus Robustus was found at the sites of Omo in East Africa, Swartkrans and Kromdri in Southern Africa. It was dated to 2 to 1.5 mya by the Leakeys. Its cranial capacity 530 cc (similar to boisei). Its dentition indicated a harsh vegetative diet. When compared to boisei, the sagittal crest is less evolved but it has more robust supra orbital ridges forming a heavy bony attachment unlike boisei that had relatively feeble supra orbital ridges.

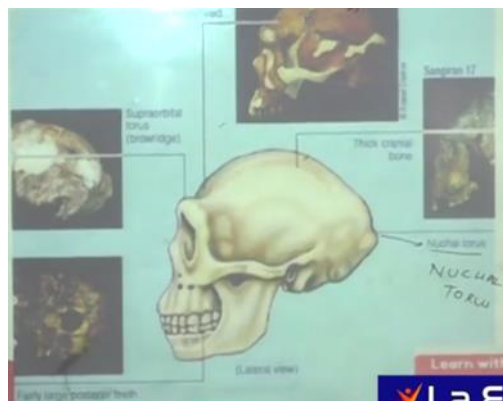
Comparisons and Conclusions regarding the diet of the two robust variants has been a constant area of debate. Opinions such as Robustus being carnivorous need more credible data. Nevertheless, such narrations help paleontologists to give their own hypothesis and generate stories.

Cultural aspects of Australo

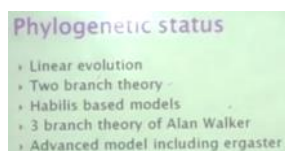


According to Leakey, the more evolved Australo species must have been the first tool user. Material for the tools were stone and small bones. Presence of broken animal bones indicated possible use of them for cutting or scraping. According to Raymond Dart, Australo depended very little on the stone and must have used bones, teeth, and horns of bigger animals. He named this culture "osteodonto-keratic" culture. The only existing possibility or evidence to prove an intentional work in the construction of settlements was the discovery by Leakey in the East African site of Omo, a semi-circular arrangement of stones thatched with mud. Such a structure at such a geological time raised curiosity.

According to David Pilbeam, who is considered an authority on Erectus, Australo must have started using some form of vocalization to communicate. For him, it is still an issue to confirm that whether Australo was a group living individual. If confirmed, one has to look at the kind of food getting. In the analysis of Erectus, Pilbeam concluded that because Erectus was involved in group hunting, there was a need to communicate. The emergence of erect posture and the vocal structures definitely show a possibility of some kind of communication. As these strong points do not exist with Australo, it is difficult to confirm use of language. Nevertheless, Australo with its skeletal features approaching human is a definite ancestor of Genus Homo. According to Scupin, with more and more fossil evidences, one would be able to confirm in the future who was much closer to Homo erectus than Australopithecus Anamensis.



The Nuchal Torus is extending outwards but is not giving space to brain as it is a thick bone. [Whereas the Neanderthal brain has more space in that area (Occipital bone)]

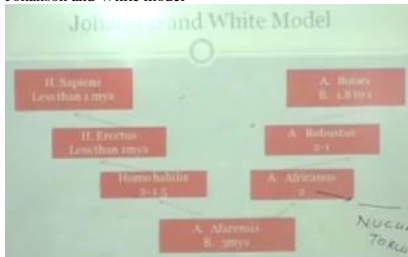


Geographical variants of Homo erectus: [25 marks]

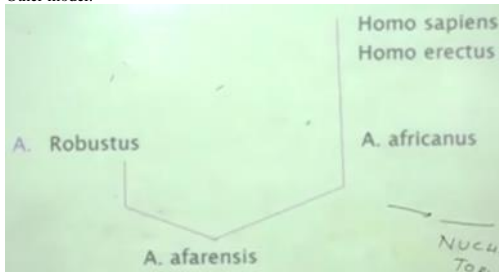
1. Peeking
2. Java
3. India
4. Africa

Afarensis is older than Africanus

Johanson and White model



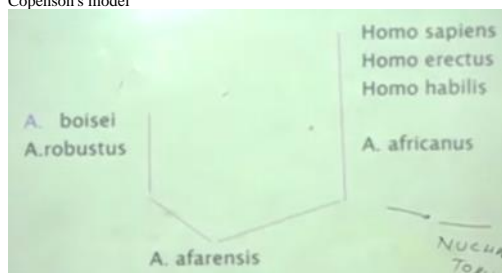
Other model:



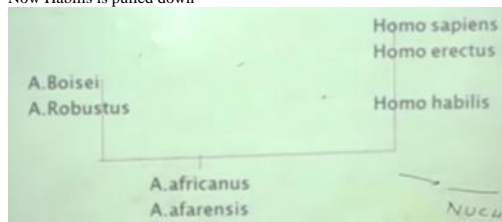
Here Africanus is in direct line with Homo

Habilis based models:

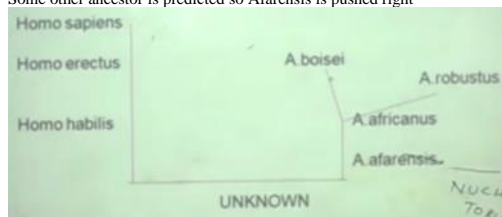
1. Copenson's model



2. Now Habilis is pulled down

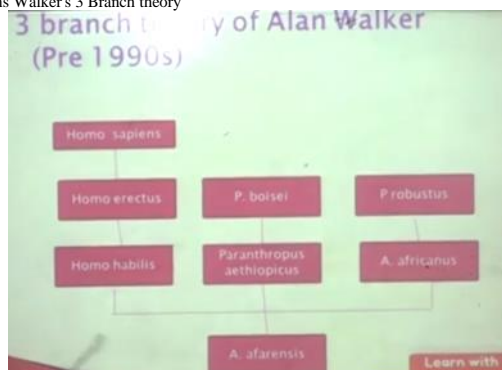


3. Some other ancestor is predicted so Afarensis is pushed right

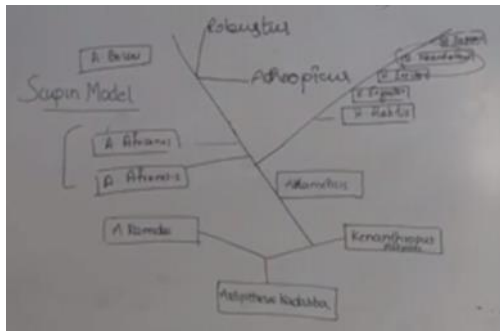


That Unknown could be Anamensis

Alans Walker's 3 Branch theory



Scupin's Model



Sapiens position must be above all. Also mention the time periods

- ☐ Evolutionary charts
- ☐ Tuang fossil
- ☐ Robust australo 2 pictures
- ☐ Erectus fossil

[Video 32 lecture 29]

[Fossil evidences and Homo Erectus, Mail on H Erectus Heidelbergensis]

Erectus from the lower Palaeolithic must be the first to stand erect, to have culture, to use language, to use fire and to make tools.

Geographical spread of Erectus



Within Asia we have China man and the other Narmada Man

time
<ul style="list-style-type: none"> Asia- 1.8mya S Africa- 1.8mya E Africa - 1-1.6mya

Story prior to 2003	
Story post 2003	

Africa:

Key Homo erectus Discoveries from Africa

DATES	SITE	EVOLUTIONARY SIGNIFICANCE
1.4 mya	Olduvai	Large individual, very robust (male?) <i>H. erectus</i>
1.6 mya	Nariokotome	Nearly complete skeleton; young male
1.8 mya	W. Turkana	
	E. Turkana	Oldest well-dated <i>H. erectus</i> ; great amount of variation seen among individuals, possibly due to sexual dimorphism

Asia:

Asia

- Trinil, Sangima - Java
- Choukodian, Lantian, Peiping - China
- Hathnora - India

Key Homo erectus Discoveries from Asia

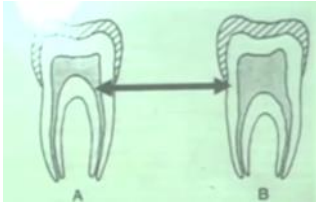
DATES	SITE	EVOLUTIONARY SIGNIFICANCE
50,000-25,000 ya	Ngandong (Java)	Very late survival of <i>H. erectus</i> in Java
670,000-410,000 ya	Zhoukoudian (China)	Large sample; most famous <i>H. erectus</i> site; shows some <i>H. erectus</i> populations well adapted to temperate (cold) environments
1.6 mya	Sangiran	First discovery of <i>H. erectus</i> from anywhere; shows dispersal out of Africa by 1.6 mya

Europe:

Key Homo erectus and Contemporaneous Discoveries from Europe

DATES	SITE	EVOLUTIONARY SIGNIFICANCE
900,000-800,000 ya	Ceprano (Italy)	Well-preserved cranium; best evidence of full <i>H. erectus</i> morphology from any site in Europe
850,000-780,000 ya	Gran Dolina (Atapuerca, Spain)	Oldest evidence of hominins in western Europe; likely not <i>H. erectus</i>
1.75 mya	Dmanisi (Republic of Georgia)	Oldest well-dated hominins outside of Africa; not like full <i>H. erectus</i> morphology, but are small-bodied and small-brained

Ergaster in the Homo erectus of Africa



Comparison between A. Human teeth and B. Erectus teeth
Taurodontism - bull like teeth is common in Erectus. For us, it is abnormality.

PHYSICAL CHARACTERISTICS OF HOMO ERECTUS

The physical characteristics of H Erectus are not very diverse from one region to the other. The differences are generally associated with climatic conditions and the effect of cultural evolution. When compared to Australo, the variations in the physical characteristics of erectus are not to the extent of defining them as members from different species altogether. Erectus has much wider geographic spread than Australo but less variants. The popular variants include:

1. H Erectus of Africa: With regard to Africa, Erectus presents a categorization that is similar to Australo, i.e., South African erectus and East African Erectus. The east African variant is more evolved slightly in terms of cranial capacity and more in terms of cultural evolution. A comparison of lower Paleolithic tools confirm this hypothesis.
2. of Europe : European Homo Erectus is organized based on two popular points. One was Moer find (H Erectus Heidelbergensis) and the other was Dmanisi fossil of erectus.
3. and of Asia: The Asian variant has three popular categories.
 - i. H Erectus Peikeninsis of China
 - ii. H Erectus Javanicus (Hobbit Fossil)
 - iii. H Erectus Narmadensis

For H D Sanli, most often the naming of the fossil has to do with geography rather than the significant skeletal differences.

The Earliest finds of erectus were in 1890s initially in Asia followed by Europe. Africa did not provide any erectus evidences till 1960s. Acc to Michael Dey, Australo and Homo features were combined in Erectus and hence can be a definite intermediary in the evolution of genus Homo. H Erectus showed significant evolution in physical characteristics compared to Australo. But in certain aspects, esp the skull features, it was less evolved than H Sapiens.

Characteristics:

1. Skull features:
 - i. Cranial capacity - 900 cc.
 - ii. Presence of Nuchal Torus i.e., a ridge of bone running horizontally along the back of the skull in addition to overall thickening of skull bones.
 - iii. When compared to Australo, erectus has more rounded skull and presence of more evolved frontal lobe which might be responsible for emergence of language and articulating capabilities.
2. Facial features:
 - i. Compared to Australo less prognathism,
 - ii. more prominent and projecting nose compared to Australo that can be confirmed with the help of the angle of Nasal route.
 - iii. Dental arcade is more parabolic than Australo, reaching the human.
 - iv. An interesting characteristic of Taurodontism, and arrangement of teeth that is surprisingly different from all the other pre-human individuals.
3. Post cranial features:
 - i. Foramen Magnum is placed in a position similar to humans.
 - ii. There is a clear evidence of linea aspera on the femur, confirming a much better and evolved erect posture
 - iii. Broader pelvis than Australo indicating birth of large brained individual. Though the hip bone looks similar in structure with H Sapiens, it varies in the respect of less muscular attachments. Hence raises a question regarding the muscular butt in erectus. Acc to David Pilbeam, the H Erectus female does not exhibit a pronounced sexual dimorphism even in the case of pelvis when compared to H Sapiens.

The fossil finds of erectus can definitely confirm the hand grip, perfect bipedal gait, load bearing feet and a possible care and emotion from the other members of the group.

Hootoway's study of Broca's area/ frontal lobe

CULTURAL CHARACTERISTICS OF HOMO ERECTUS

Migration of the species:

With Erectus being the first in the genus homo to have attained the capability of precision hunting and the ability to run long distance, it must have travelled across continents. The disappearance of erectus in Southern Africa at 1.8 mya and reappearance in East Africa at 1.6 mya indicated a possible migration. Migration called for cultural innovation for faster adaptation to new environments. The primary mechanism of adaption in H Erectus was more cultural than physical.

1. Tool Technology:

Archeological records presents two distinct cultural tradition.

- From Asia, with primitive, large pebble tools.
- African tradition with more evolved tools.

Throughout the world, H Erectus, lived in lower Paleolithic cultural age dominated by rugged and less sophisticated tools such as Hand axes, cleavers, choppers, chopping tools and eolithic flakes.

2. Hunting:

H erectus as a big game hunter, the evidence of which is from Torralba and Ambrona of Spain. The sites were studied by Clarke Homell who found a huge volume of elephant tusks and use of fire. The sites provided evidence of hunting of wild horses and deer. From several sites in the world, there has off late come a universal acceptance that H Erectus must have practiced occasional cannibalism.

- i. At Ambrona, the evidence of human long bones fractured and split
- ii. At Zhoukoudian, two skulls were found with enlarged Foramen Magnum.

Based on these evidences, Adams and Hoebe produced an account of "cannibalism across human evolution".

3. Habitations:

Erectus habitation are categorized into:

1. Residential, which are near to water bodies, vegetation and stocks of big animals. Zhoukoudian has been an exception of cave living by erectus.
2. Work places located at the source of stone a clear evidence can be had from sites such as Terra Amata in France. At Zhoukoudian, a combination of residential and working places are found that were later replicated from the sites of Lantian

4. Use of Fire:

H Erectus must have been the first to use fire with the evidence of oldest hearth dating back to 750,000 ya from the site of Escale in France. Fire must have been used for frightening big games, cooking, rituals and as a source of light and warmth. For Clarke Homell, fire offered a place of social gatherings building emotional and social bonds.

5. Ritualism and religion. There is no clear idea of religion among H Erectus. At the site of Torralba and Ambrona, the unnatural arrangement of long bones of humans along with the specific animal bones indicates a possible ritualism. Burial practices that are a clear indication of belief in super natural have originated with Neanderthal. In H Erectus this is an

unconfirmed cultural aspect due to the lack of such evidences.

Regionally, Homo erectus in Africa is believed to have emerged from Homo Ergaster. In the Scupin map of human evolution, the time period between Australopithecus Anamensis and homo Erectus has no fossil man. This long gap awaits to be filled with future fossil finds that might possibly leave the Archaeologists with a new series of evolutionary sequences. As of now, Anamensis is the nearest pre Homo ancestor and Erectus was the first human ancestor to have the major characteristics that can be called "Human".

[Video 33 - Lecture30]

Rhodesian man is seen as one of the archaic H Sapiens. Some call him a variant of advanced H Erectus.

NEANDERTHAL MAN

Time : Less than 200,000 ya. First fossil by Gibraltar, 1848
Neanderthalensis which according to a few is a species diff from H Sapiens presented a confusion in the latest phases of human evolution. Though there are fossils of Neanderthal dating back to about 300,000 years, based on the volume available and confirmed it is popularly agreed to belong to less than 20000 a. The first fossil find of Neanderthal was from Gibraltar in 1848. Most imp evidence of him was from Germany from the site of La Chappel Aux Saint that was studied by Boule. This fossil initially gave rise to the discussions of a reverse trend in evolution primarily due to its post cranial features. The evidences from Mt Carmel and Galilee from Palestine, several French sites yielded another variant of Neanderthal.

Physical features

Based on the skull features, Neanderthal is divided into:

1. Classical Neanderthal OR La Chappel man belonging to western Europe
2. Progressive OR Mt Carmel Neanderthal

The early evidences of Boule questioned perfect bipedalism of Neanderthal. But after 1990s, the DNA examinations confirmed the reasons for imperfect bipedalism of La Chappel Man. Keeping this characteristic aside, the availability of a large number of classical Neanderthal fossils indicated the following.

- Cranial Capacity - 1600 cc
- Receding forehead inspite of higher cranial capacity compared to Homo Sapiens with protruding Occipital region forming a bun like structure
- Supra orbital ridged forming a continuous bony feature though the ridge is less robust compared to H Erectus
- Incisors of most of the adult fossils seem to have been worn out that must have been due to holding heavy objects with the front teeth. Boule compares this feature with that of Eskimos who drag the weights tied to the ropes as in the icy continent they cannot solely depend on hand for carrying ropes.
- Nostrils were broader and larger compared to humans esp the caucasoid racial stocks.
- Larger and stronger lower jaw with a perfect evidence of chin.
- The roughness of the skull i.e., the facial bones indicates muscular attachments that help in facial expression or gestures

Post cranial features:

- Apart from the first evidence of Boule, rest of the classical Neanderthals walked erect similar to humans i.e., they had perfect bipedalism with erect posture.
- All the forearm bones were more robust than H Sapien. Acc to boule, Neanderthal had in general heavy build compared to Sapiens. Acc to Trinkans, the heavy build must have been helpful in conserving body heat in the colder regions (But occurrence of Neanderthal fossils with the same build in the tropical and sub Saharan regions raises a question)
- Pelvic cavity is much larger, indicating more developed individuals being born. Boule tried to guess the gestation period of Neanderthal at about 10 to 12 months. An interesting biological fact, esp about Classical Neanderthal was a shorter lifespan i.e. about 40 year, reasons for which are still not estb

Progressive Neanderthal

He differed from the Classical variant in skull features alone. Starting from the first evidence in Palestine in 1931-32, Archaeologists could confirm the foll skull features

- Cranial capacity of 1400 cc. The orbit is being more rounded than H Erectus nearing human
- Compared to classical Neanderthal, very feebly developed supra orbital taurus but it is unlike humans (Humans are devoid of a continuous bony formation. They have the ridge being separated with the root of the Nasal bone Such a characteristic one can find in the early H Sapiens fossil such as Chancelled Man) There is a less elongated skull compared to classical Neanderthal. Compared to classical Neanderthal, less broader nose and less massive lower jaw. But compared to Humans the mandible is heavier though possessing evidence of a chin.
- When compared to classical Neanderthal the facial muscular attachments are less pronounced. With regard to placing Neanderthal in the human evolutionary line got complicated due to:
 1. The variants within Neanderthal
 2. Certain skull features providing a challenge against the estb ideas of evolution i.e., the higher cranial capacity than H Sapiens. Paul Brockas analysis comparing H Sapiens with Neanderthal refers to in percentage or relative terms the forebrain of Neanderthal is smaller than sapiens, which might indicate that articulating abilities of Neanderthal could be on the lesser side despite the larger brain. This acc to Trinkans must be the reason for a successful species of H Sapiens compared to Neanderthal that had to extinct when both of them were coexisting.

Cultural features of Neanderthal

Culturally he belonged to the middle Palaeolithic times and practiced flake tool culture along with scrapers, hafting and Levalloisian tools. The habitation sites across the world proved his cave living and living in rock shelters. The existence of Neanderthal fossils in diff environments led to questions of his mode of food getting. The differential environment also presents diversity in the use of clothing. Tools evidences such as needles in Europe indicate producing clothes. Though fossilized cloth evidences in inconclusive. One of a common areas of discussions i.e., language in culture is also interpreted from the facial skeleton, but such an effort was only based on an imagination. Beginning from erectus, when man engaged in group hunting, archaeologists have been putting efforts to prove the beginnings of a formal language.

Another issue of controversy was disappearance of Neanderthal. It was believed he disappeared about 3500 to 4500 years ago for reasons such as:

1. Being wiped out by the migration of more advance H Sapiens
2. A gradual evolution into H Sapiens (strongly supported by archaeologists Brose) The opponents site the parallel presence of evidences of Neanderthal and H Sapiens. With the two parallel existing species depending the same sources of nourishment, the more evolved could grab more resources with the other gradually disappearing.
3. The time periods of about 35000 45000 was time of quickly changing climates and the western European regions where Neanderthal inhabited got into extreme cold climates and he failing to move out must have eliminated him

Currently, with regard to H Erectus, there is larger consensus of it being an ancestor of Sapiens. But Neanderthal is still an unresolved riddle.

Key Specimens:

- Le Moustier – a 45,000-year-old skull discovered in Le Moustier, France. The distinctive features of Neanderthals are already apparent in this adolescent individual. This shows that these characteristics were genetic and not developed during an individual's lifetime.
- Shanidar 1 – upper jaw with teeth. The front teeth of Neanderthals often show heavy wear, a characteristic that is even found in young Neanderthals. It is probable that they used their teeth as a kind of vice to help them hold animal skins or other objects as they worked.
- La Ferrassie 1 – a 50,000-year-old skull discovered in 1909 in La Ferrassie, France. This skull of an elderly male has the features associated with 'classic' European Neanderthals.
- Amud 1 – a 45,000-year-old skull discovered in 1961 by Hisashi Suzuki in Amud, Israel. This individual was more than 180 centimetres tall and had the largest brain of any fossil human (1740 cubic

Is Neanderthal our ancestor ?

If Homo Spain Neanderthalensis is asked then the question is actually asking whether there is a consensus regarding Neanderthal being a Human ancestor or not.
[It is not, but it was believed to be earlier]

☐ Question: The fossil men of India

Narmadansis should be detailed. Ramapithecus sivapithecus can be mentioned but not in detail.

7th August 2017 The Hindu Front page and pag 4 Centre for Buddhist Studies - Fossil found. Bone jewellery.

centimetres). Neanderthals probably migrated to the Middle East during times of harsh European winters. These individuals had less robust features than their European counterparts.

- Maba – a partial skull classified as Homo sp. (species uncertain) and discovered in Maba, China. This partial skull, dated to about 120,000 – 140,000 years old, shows remarkable similarities to European Neanderthals and its discovery in southern China suggests the possibility that Neanderthals travelled further east than once thought. More fossil evidence from Asia is needed to understand the significance of this specimen.
- La Chapelle-aux-Saints – a 50,000-year-old skull discovered in 1908 in La Chapelle-aux-Saints, France. This male individual had lost most of his teeth and his skeleton showed evidence of major injuries and disease including a healed broken hip, and arthritis of the lower neck, back, hip and shoulders. He survived for quite some time with these complaints, which indicates that these people cared for the sick and elderly.
- Neanderthal 1 – a 45,000-year-old skullcap discovered in 1856 in Feldhofer Grotto, Neander Valley, Germany. This is the 'type specimen' or official representative of this species.
- Kebara 2 – 60,000-year-old partial skeleton discovered in 1983 in Kebara cave, Israel. This relatively complete skeleton belonged to an adult male. It was deliberately buried but as no grave goods were found it is difficult to infer any ritualistic behaviour.
- Lagar Velho – a 24,000-year-old skeleton of a Homo sapiens boy discovered in 1998 in Abrigo do Lagar Velho, central western Portugal. This specimen has been described by its discoverers (and particularly Eric Trinkhaus) as a Neanderthal-Homo sapiens hybrid. This interpretation was based on knee and leg proportions but as the head, pelvis and forearms are decidedly human it is more likely that the robustness is a climatic adaptation)

☐ Read: Booklet 3. H Sapiens

Neanderthals co-existed with modern humans for long periods of time before eventually becoming extinct about 28,000 years ago. Neanderthals were advanced humans, capable of intelligent thought processes and were able to adapt to and survive in some of the harshest environments known to humans.

Time periods given by Boul.

This species lived between 28,000 and 300,000 years ago

- Early Homo Neanderthalensis from about 300,000 years ago
- Classic Homo Neanderthalensis from about 130,000 years ago
- Late Homo Neanderthalensis from about 45,000 years ago.

Sites of Neanderthal:

- La Chappel Aux Saints by Boule , near Dusseldorf
- Le Moustier, Yugoslavia, Galilee, Mt Carmel

ETHNOARCHAEOLOGY

It is otherwise called New Archaeology is an ethnographic approach to study the contemporary living human Societies and seeks to identify the behavioural aspects that structures the archaeological data. It is the study of social orgs and other ethnological features of the present day societies on the basis of material culture in order to draw conclusions about the past societies from the material remains. It is in a way presenting an analysis of social structure from the ethnological information gathered through primary resource collection from the contemporary societies but the objective being reconstruction of social and historical elements of the people who used similar material culture in the past

Traditionally, archaeology was concerned with identification classification and chronological ordering of material they were able to describe civilizations with the help of artefacts. For ethnoarchaeologists, the purpose of studying artefacts is not simply to write cultural history but is to understand the behaviours of man in early times and how he tried communicating things within his own group and future generation

An interest in such kind of studies was initiated by Lewis Binford who defined ethnoarchaeology as a combination of ethnology and archaeology. Acc to him, an archaeologists shall not restrict himself to the stone and bone assemblages but he should incorporate the ethnological data for the better understanding of past culture. In 1978, he studied a Red Indian population named Nunamiuts comparing the way they disposed of the consumed animal remains and tried to compare with past cultures. Similar approach of material use hunting food consumption among Eskimos and Neanderthals was taken up by Boule.

Similar to the behavioural studies in culture personality, American APL initiated understanding behaviour from the material that later was called ethnoarchaeology. Such a method to be applied in the field, one should have a continuation of material use and ideologies across generation. Such a practice can be found among several tribal and rural communities in Indian sub-continent. Hence for Bhattacharya, India is better equipped to develop its own variant of ethnoarchaeology than any other region but the Indian archaeology has still not initiated the process of combining ethnology with archaeology.

According to William Rathje explore how conscious and subconscious Human Behavior imposes itself on the cultures external and material world. He had initiated a project called TUSCON that aimed at studying garbage in different culture groups to understand culture and behavior. Though this study was comparative among different contemporary cities and culture groups. A similar method was later used across the culture groups of diff times. They tried to study the kind of food the culture groups gathered or produced, the volume of production, volume of consumption and the volumes that are wasted. Such a method of study was formally used in the analysis of Mesolithic culture in Europe. William Rathje in Arizona region studied urban garbage carefully, sorted out in the laboratory to analyse peoples preferences culture of consumption, and disposal of the waste. Using traditional archaeological methods and ethnoarchaeology, he tried to understand the consumption pattern of red Indian community in the vicinity. Such urban behavioral studies are currently being extended to the garbage studies in the civilization of central America.

☐ European Mesolithic - Ertball culture and Kitchen midden culture

This kind of study which is an American APL invention can be traced back to the post world war II time that was marked by mishandling of Archaeological sites that lead to discontent among archaeologists. In 1960s, several models were suggested to make ethnoarc a scientific discipline that aims at:

1. Reconstruction of cultural history
2. Confirming cultural past
3. Understanding cultural processes

Ethnoarcs such as William Rathje and Lewis Binford did not subscribe to the idea of diffusion based on culture center approach. For them, cultures are not shared entities, they are the processes in which people participate as the inventors of the materials or the users of the material. Acc to them, the goal of archaeology has to be to study the processes involved with the material. Kluckhohn during 1950s used the term new archeology and defines it as Archaeology as what an ethnologists does. Acc to him, the materials in the digs has the capability of communicating the entire cultural milieu to the archaeologists. For him, material remains keep the past cultures still alive waiting for the explorer to decipher them. Danial Style called such an understanding as living archaeology. He defined it as studying the past from the archaeological perspective of the material based on a verbal communication about the artefacts with direct participants or the descendants of direct participants. Such an approach was used by Boaz, thought the discipline of ethoarc was still not discussed. Boas studied masks and totem pillars among diff Eskimo communities in the contemporary times. Interestingly, for him, the materials he picked up for study had been in use for several generations. In Tuscon project is currently aiming at giving a structure to the discipline of ethnoarchaeology and providing models so that in diff parts of the world Arcs can identify the material being used across generations and conduct ethnological surveys, apply comparisons, cross culturally and cross temporally to provide an understanding of cultures and processes that might disappear if left unattended.

Miscellaneous

03 August 2018 11:49 AM

Margaret Mead Videos	<p>Humans : Product of Nature or Nurture</p> <p>Racist branch of APLs in US sanctioning racial superiority.</p> <p>Boas wanted to show that adolescence was cultural construct which varied according to society and family life.</p> <p>His student was Margaret Mead. He sent her to Samoa in 1920s.</p> <p>She saw Samoa (Pongo Pango) all Americanised. She did not stay with the locals. She saw the local adolescents more calm compared to Americans. Proving that it is not the nature of Human but the nurture provided that shapes a Human being. She published 'Coming of Age in Samoa'</p> <p>She was challenged by 'Derek Freeman'</p> <p>1940 - He visited Samoa. He was accepted as a high rank chief. He witnessed the opposite image portrayed by Mead. 1983 Book - Margaret Mead and Samoa - the making and unmaking of an Anthropological myth'. 1920 footage shows a young girl prepared for 'Virgin ceremony'. Who failed had terrible fate. Samoans worshipped chastity (Mead overlooked this) . They were puritanical too.</p>

Chapters

20 August 2018

07:38 PM

SECTION I	
1	Evolution of Indian Culture and civilization. Archeology.
2	Demographic profile of India
3	<ul style="list-style-type: none">• Structure and nature of traditional Indian society• Caste Systems• Other religions
4	Evolution of Indian APL
5	<ul style="list-style-type: none">• Indian Village• Linguistic and religious minorities• Processes of socio-cultural change
SECTION II	
6	<ul style="list-style-type: none">• Tribal situation in India• Tribal problems• Developmental programs
7	<ul style="list-style-type: none">• Exploitation• Social Change• Ethnicity
8	<ul style="list-style-type: none">• Other religions and tribals• Tribe and Nation state
9	<ul style="list-style-type: none">• Administration of tribals• Role of Anthropology in RD and TD• Regionalism, Communalism, Ethnic and Political movements

Prehistory in India

28 July 2018

09:06 AM

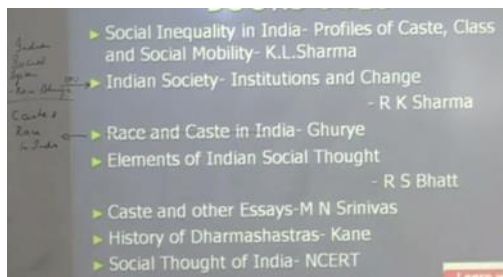
Indian Social System

03 August 2018 11:49 AM

[Video 34 - Lecture]
[Varna, Objective test on Archaeology]

CHAPTER 3

- ☐ Basic Tenets of Indian Social system
 - ☐ Varnashrama
 - ☐ Purushartha
 - ☐ Rina
 - ☐ Rebirth
 - ☐ Karma
- ☐ Caste-Varna
- ☐ Theories of origin of Caste
- ☐ Caste mobility
- ☐ Future of Caste
- ☐ Jajmani
- ☐ Impact of other religions
- ☐ NMS Complex
- ☐ Sacred Complex
- ☐ Tribe-Caste continuum



Any Concept:

- Who gave and when and which book
- Need of it
- Explain with examples
- Critique
- Utility

Relevance of xyz concept must include both:

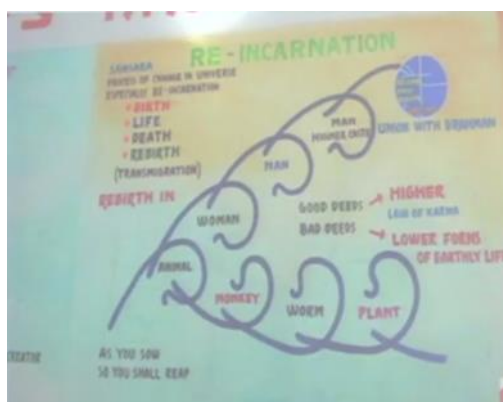
- Traditional relevance
- Contemporary relevance

Impact on Jainism of Hinduism is asked then also write about impact of Hinduism on Jainism



Social Stratification

- A system by which a society ranks categories of people in a hierarchy
- Social stratification persists over generations
- Social stratification is universal (It happens everywhere) but variable (it takes different forms across different societies)
- Social stratification Involves not just inequality but beliefs as well



Duties
□ Brahmana- pravachana, yajna, pratigraha
□ Kshatriya- Sarva Bhuta Rakshnam, Nyaya Dandatvam, Support srotriyas, yagaschavijaya
□ Vaishya- Krishi, vanijya, pasupalan, kusida
□ Sudra- Srardhakarma, Paricharya, silpavritti

Start reading AN02 booklet

Varna was an achievement based entity when it becomes ascriptive entity, it changes its form from Varna to caste

Characteristics of varna (S A Tyler)
□ spiritual class- devas asuras
□ Social class- dvija, non dvija
□ Color- white, red , yellow, black
□ Direction- north, east, south, west
□ Yuga- kritha, tretha , dwapara, kali
□ Sacrificial role-

[Video 35 - Lecture]

[Ashramas & Purushartha refer AN02]

Evolution on thought on Ashramas

<ul style="list-style-type: none"> Chandiyagya Upanishada Brahmacharya Grihasta Vanaprastha and Samnyasa
<ul style="list-style-type: none"> Jabala Upanishada First mention of 4 stages
<ul style="list-style-type: none"> Apasthamba Dharmashatra Stage of stay in teacher's house Stage of housemaker Stage of muni Stage of forest dweller
<ul style="list-style-type: none"> Gautama Dharmashastra Brahmachari Grihasta Bhikshu Vaikhanaasa
<ul style="list-style-type: none"> Vasumitra Dharmashastra Brahmachari Grihasta Vanaprastha Parivrajaka
<ul style="list-style-type: none"> Manu Dharmashastra Brahmacharya Grihasta Vanaprastha Yati/Samnyasa

Not all ashramas are entitled to all 4 varnas

	Brahmachari	Grihasta	Vanaprastha	Samnyasi
Bhukta	No formal education	Yes	No formal retirement	No formal sanyasa
Vaishya	Yes	Yes	No formal retirement	No formal sanyasa
Kshatriya	Yes	Yes	Yes	No formal sanyasa
Brahmin	Yes	Yes	Yes	Yes

Interpretations of Ashramas

Samucchaya	Ashramas should be linearly followed. Completion of each stage is also must. Be there physically as well as mentally
o Vikalpa	Option for skipping of stage Ex. Brahmacharya to Sanyasa - a typical Buddhist way of life [Lord Krishna does not encourage this]
Badha	Grihasta is the most imp stage of life.

BRAHMACHARYA

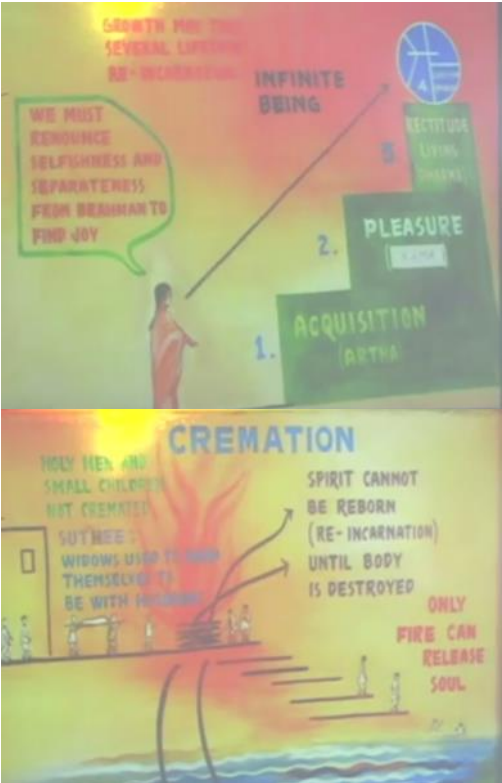
Rules:

- Achamana
- Gurusushrutha
- Vaksamyana

- Agni Paricarya
- Bhiksha [Eating the leftovers of guru is Ouchista]
- Sambhyopasana

GRIHASTHA

- Duties
- Performing Panchamahayagnas- deva yoga,
 - Brahma yoga, Pitri yoga, Huta yoga, Nara yoga
 - Rina - what you owe to people. Ex Parents, children. Atithi Rina
 - Follow purushardha



PURUSHARDHAS

These are the moral obligations that can help a Hindu attain the final goal of Moksha

- Dharma- righteousness
- Ardha -economic value
- Kama- Sensual pleasure
- Moksha-

Artha and Kama are the duties of Grihastha

Types of Dharma by Kane

- Manava Dharma
- Arya
- Varna
- Ashrama

Another Dharmashastra is Yagnavalkya Smriti:

Varna Dharma	
Kshatriya Dharma	See that justice is administered, yagnyas are performed and prosperity is ensured
Ashrama	
Kula	Dharma towards your Family, lineage
Swa	Not supposed to perform others dharma called Paraddharma
Yuga	Each Yuga gives particular duties to each varna. This is Kaliyuga where Shudra Varna are superior fellows
Purusha/Stree	Gender based division of labour
Raja	All Rajas are kshatriyas but not all kshatriyas are rajas. Kshatriya dharma is different than Raja Dharma.

Karmasanyas - not doing anything. Krishna says that you cannot have karmasanyasa
Nishkaamkarma - not attaching yourself to the duty/dharma you perform. Drop of dew on the lotus leaf. Is this non-attachment equal to **lack of love** towards your duty?

How you are earning, For whom you are earning, and How you are spending
How you spend is an indication of how you earn. Fast money goes out fast.

Anything that gives sensual pleasure to the five indriyas is Kama. Only permitted for Grihastha.

Social order and Attainment of Moksha are the goals of Purushartha

[Video 36 - Lecture 33]
[Karma, Caste definition, Varna and Caste, Caste origin theories] [AN02]

KARMA

Vidraneeti vs Dharmashastra

☐ Question: **Significance of Purusharthas**

Guna	Characteristics	Adjective	Example
Sattva	Purity and knowledge	Sātvik	Sāttvik man – lives in service of society with no expectation of recognition or reward or any ulterior motive
Raja	Action and passion	Rājāsik	Rājāsik man – lives more for personal gain and achievement
Tama	Ignorance and inertia	Tāmasik	Tāmasik man – has no problem about stepping on other's toes to get ahead or harming society

These characteristics are also assigned to individual varnas.

Origin, Morality, Meaning and Destiny - can tell you whether any particular faith can answer your questions

Sanchita Karma	Karmas for which the results are already given
Prarabdha	Result is awaited for a done karma
Agama	Currently performing or in future



Westerners call Indian concept of Karma as fatalistic which discourages people to work coz they rely on fate too much. Kabirdas was writing against fatalism and was trying to respond to them. Acc to him, Karmasiddhanta gives motivation to people that future can be changed.

Bheeshma said, "Anybody's life is the combination of soil (fate) and the seed (karma)". Both imp for life. Just the soil isn't enough.

CONCEPT OF KARMA

The term Karma has its root in the Sanskrit word Kra, which means all kinds of activities performed by an individual. Acc to Krishna, Karma includes not only the actions but the result of the action too. It contains all the activities related to the Sansara Chakra. Acc to him, every person every time keeps on performing karma. Even in choosing not to perform and individual performs a karma, i.e., there cannot be Karmasanyasa and every karma results in good or evil.

Doctrines of Karma

Manu's Doctrine

An individual's rebirth is based on whether he performs Satvik karma (which takes him to Moksha) or Rajasika Karma (which might result in birth in human form) or Tamasik karma (results in birth in lower social order or biological order). In the process, Karmas performed through diff indriyaas are accounted for. Ex. Bodily sins like illicit relations would lead o a birth as tree or a non-moving entity. Thinking ill of others can lead to a birth of a Shudra. Manu specified types of rebirth based on different categories of sins. Acc to him, to have a better punarjanma, one has to attain atma gyana i.e., knowing one's own self and the creator. This is possible by reading scriptures and gaining knowledge. Hence for the dwijas, gyanamarga is the accessible one for the non dwijas as knowledge was tabooed certain other means of attaining moksha had to be found out. It is here Bhagwad Gita prescribes, Bhakti Maarga, i.e. devotion and love for the god

Doctrine of Yagnyavalkya

Dharma and Karma are related by him through the concept of Varna. Every Varna has a specific dharma. If karma does not match with dharma it would lead to rebirth. One's next Janma is decided by whether the person performed sukarma or kukarma. Yagnyavalkya coined the concept of karmasaya (shadow of one's own self) to explain how ones karma are inseparable from the individual despite death. He extend the concept to incorporate discussions on when and how the result of the karma can be reaped. For him, Birth in a human form and esp as a Brahmin is the highest of all beings. Hence a Brahmin shall not lose the opportunity of attaining Moksha by being pious and following the Dharma assigned to a Brahmin.

☐ Gotrika Brahmins and Loukika (pregressive) Brahmins

Doctrine of Sukraneeti

Fate and Karma are responsible for individuals present and future life. This concept was well explained by Bheeshmacharya who related fate with fertile soil and Karma with the seeds to be sown. It matches with the concept of Krishna when he says that there is no Karmasanyasa and even in not doing anything one does perform Karma.

Patanjalis Yogasutra

Moksha and Karma can be explained with the help of knowledge. Patanjali classified humans into literates and illiterate. Illiteracy is not simply lack f knowledge it indicates the gap between knowing and its practice. Similarly, among the knowledgeable persons, he categorized people as who understand and perform karma, those who perform without knowledge and performing with selfish ends. An individual can get Moksha not simply thr knowledge but knowledge should be accompanied by Karma without getting attached to it Nishkaamkarma.

Doctrine of Jainism

Moksha is explained thr the interplay of soul and karma. Soul is immortal and it can get salvation thr strict observation of laws including giving pains to one's own body. Only when karma reached perfection the should reached Brahma to attain moksha

Doctrine of Buddhism

Moksha is possible only by giving up all the desires including the desire to attain Moksha. A deaire for moksha can also hamper the opportunities of attaining Moksha.

Book: The Silence

Doctrine of Vedanta

Every karma has to produce results. Karmas can be studied under
Sanchita
Prarabdha
Agam karma

Ones future is the result awarded to him based on this classification. The sukarma and kukarma work across janmas to finally reach a completion of the list of karmas delivering the final result. For vedanta, mere performance of sukarma is insufficient it has to be performed with the necessary unattachment. In this context the concept of Karmayogi was put forth. It thus demonstrates the difficulty in attaining Moksha

Critique of the concept of karma.

Many western scholars criticize the doctrine as it makes people develop a fatalistic attitude and it makes people believe that inspite of their best efforts one cannot change their fate. This eventually preaches inaction .The concept o karma tightens the grip of higher caste over lower caste. The lower castes are trained to suffer through belief in this concept. They can neither question nor protest.

3. The concept cares mostly of the future life than the present
4. Karma maintains social injustice by creating watertight compartments in the society retarding social mobility. It in a way legitimizes suffering and breeds indifference towards one's own present

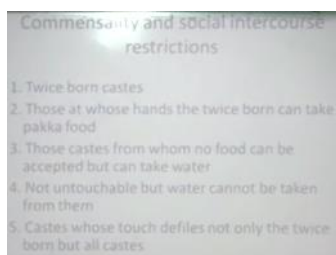
The protagonists of Hinduism believed that

1. The concept of karma regulates individuals behaviours advocating people to lead a moral life.
2. Only action can change fate and hence the concept ka karma creates spirit of struggle among the people.
3. By stressing relevance of knowledge it encourages literacy
4. It suggests people to be selfless and not to reserve the fruits of karma to one's own self. In this sense, Karma addresses the societal requirements of the time parallelly ensuring attainment of Moksha by the individual. Acc to Kane, the basic undercurrent of this concept is belief in religion. Hen religion was question, all the other concepts including karma lose significance.

CHARATERISTICS OF CASTE

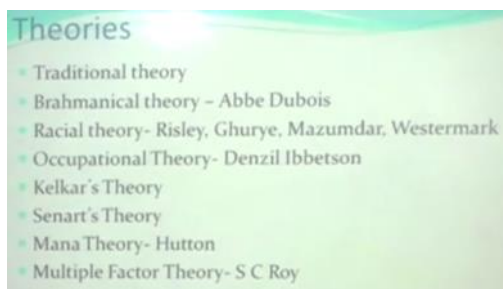
Definitions of Caste

Bailey	Caste is a closed, organic and stratified entity
Maciver	When status is wholly predetermined, so that men are born into their classes, without any hope of change in it, then the class takes the form of caste
A W Green	Caste is a system of stratification, in which mobility , movement up and down in the status ladder at least ideally may not occur
Risley	Caste may be defined as a collection of families or group of families bearing a common name, specific profession, claiming common descent from a mythical ancestor, human or divine, etc.
Ghurye	6 Features in 'Caste and Races in India': <ol style="list-style-type: none"> 1. Segmented division - indicates the interdependence and working in coordination of those segments 2. Hierarchy 3. Commensality and social intercourse restrictions 4. Civil and religious disabilities and privileges of the different sections 5. Lack of unrestricted choice of occupation 6. Restriction on marriage



Kachcha food in water, pakka in Ghee

ORIGIN OF CASTE



Hutton criticized a lot so it was expected a good theory from him but it wasn't the case. Similar to R C Brown who did not give any major theory

Sr. no.	Name of the Theory	Proponent	Sources	Opponents	Remarks
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(cont)

[Video 37 - Lecture 34]

[P2C3 - Varna and Caste Theories, Caste origin theories] AN02

Ember topics to be studied:

Varna model of Caste

Both Varna and caste, reflect social stratification in Indian society. Both these concepts are believed to have interacted in the process of evolution with one of the strongest theories placing Varna historically earlier to caste and Varna being the root of the caste system.

The first distinction of Varna and caste was presented by Senart. He found that various theories that point at the origin of Varna also refer to emergence of caste for similar reasons. Among different thinkers, who dealt with this distinction, M N Srinivas's essay title "Varna and Caste" provides more practical understanding. For Srinivas, Varna provided a simplified scheme of Indian society useful for a layman and foreigner. It does not reflect the reality of Indian society. The Varna model of Indian stratification presents 4 varnish with a little focus on the panchamas who were outside the Chaturvarna system. Hence acc to Srinivas, Varna model has a very narrow scope with a huge sections of society not being accommodated. Acc to Ghurye, In contemporary India, any linguistic region has a large number of castes and sub-castes that is not reported in the Varna.

At a theoretical level, the Varna model presents India as a territory with similar stratification. It does not recognize the difference in the hierarchies with groups such as the Brahmana, Kshatriya, Vishay and Shudra having an arrangement that is specific to the region. The model also neglects the non-homogeneity of each of the groups. For ex. Shudra is found to be the most diverse community with varying richness and power to poverty and being suppressed. Within each of the groups, such as Shudras and Vaishyas, there is an internal competition. In addition the Varna model presents the possibility of upward and downward movement of an individual with occupational shifts In reality, a group or an individual cannot change their caste by any means including change in occupation. Nevertheless, mobility of a caste is possible as a regional group with the entire caste community moving up or down together without changing the nomenclature and ritual purity. M N Srinivas, uses the concept of dominant caste to estb how a caste with relatively lower ritual status an move up in the order. Caste lacks clarity in hierarchy, esp in the middle levels. Unlike a Varna system, it is not always the Brahmin that is dominant. Hence the study of M N Srinivas brings out various empirical conditions to narrate Indian society through caste and tries to explain social change in India n society with caste as a central theme. For him, Varna was an over simplification of the complex Indian society He outweighed the utility of studying caste instead of focusing on a possibly ancient and academic misleading conceit of Varna.

☐ Structuralist functionalist APLs from India

As a personality trait of the discipline of APL, enquiry into origins of all the socio-cultural aspects is

considered imp. In the study of origins of caste, several thinkers took into account different ideas to explain evolution of the concept. It is found that individually each of the more insufficient to explain the emergence and evolution of a prehistoric concept such as caste.

Traditional Theory

It is based on the belief that caste originated from the bodily organs of the Primeval being Brahma. A few ancient thinkers believe that Varna originated from Brahma and Varna sankara led to the emergence of caste

For Srinivas, the biological explanation is insufficient to explain a sociological phenomena. (The protagonists of traditional theory compare the biological origins and explanations with the stratification of race that also has a reason in the biological aspect of colour) Acc to Srinivas, the explanation of traditional theory over simplified the origin of complex phenomena of caste. He believed that caste hierarchy is more to do with the concept of purity and pollution in occupation and rituals.

Brahmanical Theory

Abbe Dubois book "A description of the people of India"
Ghurye - "People of India"

Critic - Hutton

Brahmanical theory proposed that caste system was created by Brahmins for themselves. It started with the practice of purity and Brahmins giving to themselves special privileges esp when the fourth Varna of Shudra was added. Du Bois was of the opinion that the status of Brahmins got strength by the literature produced by them due to political power. Acc to this theory, caste originated in the Gangetic valley as that was the first seat of political power of Brahmins in India.

Hutton criticized this theory and pointed out that if this theory is accepted caste should be later to brahmanical political supremacy. But historically, a lot of Brahmanical literature was available in about 5th C BC about 300-400 years earlier than the emergence of any Brahman rulers. For Srinivas, such a deep rooted cultural system cannot be created simply by a political power. Nevertheless, political power can strengthen or weaken the existing socio-cultural systems.

Majumdar's definition of race - a group of people who by the possession of common physical features are not only similar but can be distinguished vis a vis the others even when they are dispersed.

Racial Theory

Propounded by Risley, the theory mentions that caste is the result of clash of races and civilization.

For ex. In India, the Aryans due to their superior physical features considered themselves superior and purer than the natives, they introduced several practices and rituals to estb their supremacy. Acc to Hutton, if clash of races was the reason for caste, several other regions of the world, such as Latin America, austral, etc. should also possess caste. Risley indicated anuloma and pratiloma marriages as a possible reason for emergence of new caste. For Hutton, rules of endogamy and exogamy must have been partially responsible and cannot be the sole reasons for the emergence of caste

Occupational theory

Given by Nesfield in the book a brief view of the caste system in the northwestern provinces and the Awadh. He was supported by Denzil Ibbetson. Together they believed that hereditary occupation must have resulted in the estb of guild which over a period of time thr the practice of endogamy and ritual purity led to the formation of caste. Hierarchy of caste can be attributed to the nature of occupation (writings of Srinivas about the caste groups in Mysore state indicate the Hierarchies of Smiths, Brahmins and Landlords who are arranged based on occupational purity)

The explanation of caste origin thr occupation was extended to tribes entering the caste hierarchy by changing their occupation. For Ex. Hunting tribe of Eastern UP (Bedas), after having giving up hunting and adopting Brahmanical ways of life called themselves Valmiki Brahmins claiming a Brahmin status (case of de-tribalization).

Acc to D N Majumdar, occupational origins are the most accepted reasons for caste but any social APLs have to look for a comprehensive list of reasons as he believed that occupation can be one of the reasons.

Senart from his study of Russian society opined that in India occupational specialization preceded the emergence of caste. His study referred to caste life institutions later picking up occupational specialization. He was referring to North Eastern Russian society where some form of notion of purity and classification on ritual purity was already existing. He called such groups as caste like institutions which during 1930s adopted occupational specialization. TO sum, for Senart, across the culture groups, there cannot be a rule that occupation first and caste later

Kelkar's Theory

It is the origin of features of social institutions that have to be studied and not the origin of institutions. Acc to Kelkar, a better way of understanding any social institution is by generating a list of their basic features. IT seems to be similar to Ghurye's way of defining social institutions. Acc to Kelkar, caste like several other social institutions have been difficult to define in comprehensive terms and hence he identified certain features of caste and tried to identify origins of them so that all those interpretation of origin can be brought together to comprehend origin of caste. He considered features like endogamy, hereditary occupation, purity and pollution to study origin of caste He found that each of these characters have unique evolutionary sequence. Apart from drawing evolutionary sequences he presented psychological explanations for any culture group practicing such a features. Ex Endogamy may be due to fear of strangers or zeal to maintain purity of blood or due to the feeling of affection towards one's own group

Hence Kelkar's theory has evolutionary and Psychological explanation of origins of features of caste. Acc to critics, it is not always possible that the listed features must have existed before the emergence of caste. Some of them must have emerged after caste came into operation. Nevertheless, Kelkar's theory gave an opportunity to social APLs and Indologist in having a wider choice of areas to study from.

Senart's Theory / Aryan Origin theory

Acc to him, the regions inhabited by Aryans were influenced by certain specific Aryan features such as patriarchy, joint family, caste and caste councils, practice of ex communication and patriliney. Similar to other social institutions, caste was propagated introduced and implemented by the Aryans. For Narmadeshwar Prasad, Senart should have explained the regions for variations across different regions in the caste system Acc to him, even if one accepts that the political and cultural supremacy of Aryans was responsible for castes, the castes attaining diverse forms, hierarchies and practices is largely unexplained by Senart. Acc to Majumdar, Aryan rule might not have been responsible for bringing the caste but it must have been instrumental in introducing certain economic and ritual aspects. It is difficult to prove historically that Aryans alone must have brought into India.

Theory of Mana

Every religion believes in the existence of some supernatural force. The belief such as animatism or Monoism is the belief that all objects and individuals have souls or spirits that have some amount of super natural power. Thinkers such as Hutton, Rice and Smart tried to Link the belief in inner power to sacredness and hierarchical position as in the caste system, i.e., the upper caste have higher position due to higher mana. For Hutton, Mana can be extended to the political geographical and economic supremacy each of the strata might possess. In other words, a caste can become supreme due to its superiority in different aspects. Ritual supremacy and sacredness is only one of the factors. Such an explanation has little to do with the origin of caste ad focusses on how caste can become superior. The writings of Hutton led to examine multiple factors for the emergence of caste. In the Journal, Man in India, S C Roy proposed multiple factor theory of origin of caste Acc to him racial differences, monopoly of Brahmins, occupational specialization, concept of purity and pollution, entry of tribes into mainstream religion, outcaste marriages across history must have been instrumental in the emergence of the institution of caste. In the process, the rulers of the time must have helped in building a cohesive caste system. Acc to M N Srinivas, any social APL has to examine:

- Need for finding origins of any social institutions such as caste
- Possibility of confirming the origins historically

As it has been difficult to find historicity of caste that must have existed in the preliterate stages, it leaves us with the question of need to find origins. Acc to him, a structural and functional examination of caste is more relevant than trying to estb reasons of the system

Caste acc to him is the empirical reality of India and a social APL has to devise mechanisms to understand dynamics of caste and how caste has been instrumental in molding the social fabric of India.

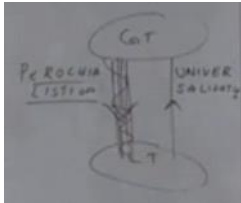
[Video 38 - Lecture 35]

[Dominant Caste] AN02 and 29 mail Susan Anderson's writeup

Great Tradition	Little Tradition
Urban	Rural and Folk
Lettered	Unlettered
Temples and Education	Sources are not authentic (word of mouth)
Large geographical following	Little acceptance
Rational sources	Superstition

Sanskriti Journal by Tribal Ministry has problems of PVTGs

Universalization and Parochialisation



Govardhangiri pooja is GT and Cowdung is a LT practice

Saloni Festival changing to Rakhi festival

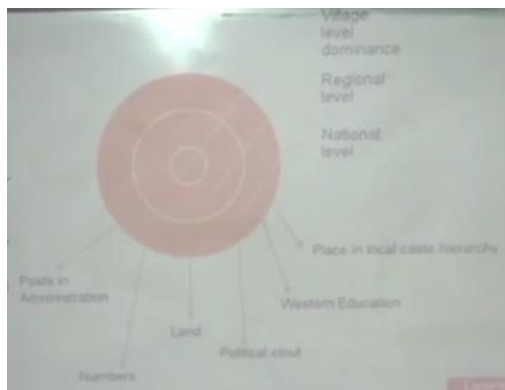
Navratha Devi festival

Book: Modernisation of Indian Tradition by Yogender Singh

A caste will dominate when a combination of the following occurs:

- o By M N Srinivas
- o In 'Dominant caste in Rampura' 1959
- o Criteria to be a Dominant Caste

 - 1 Land ownership
 - 2 Place in local caste hierarchy
 - 3 Numerical supremacy
 - 4 Political clout
 - 5 Access to western education
 - 6 Jobs in administration



At National level, caste does not matter but religion matters.

Women of lower castes don't mind raising voice and fighting against injustice meted out to them. Whereas, women of the upper castes can do no such thing.

Gonds had a lot of land > they started calling themselves Rajgonds

B R Ambedkar says - Reject those festivals where Brahmanical assistance is necessary

- EVALUATION OF CONCEPT
- o Dominant individuals- S C Dube
 - o Dominant lineages- Pradhan and Robin Fox
 - o Dominant Communities- Roy Barman
 - o Regional dominance- Harrison and A C Nayar
 - o Single family- Chauhan
 - o Factions- Alan Beals
 - o Caste Associations- Ghanshyam Shah and Roy Barman

[Video 39 - Lecture 36]

[Dominant Caste and Sanskritisation] AN02

DOMINANT CASTE

The concept of dominant caste was proposed by MNSrinivas in his work, Dominant Caste in Rampura 1959 and explanation of the concept was extended in the essay Social systems of Mysore village 1959 published in the journal American APLs. The concept has to be studied along with the concept of Sanskritisation under which it helps understand **social change and mobility** in the agrarian Indian society.

He defined dominant caste the one which possesses all or a few of the following characteristics:

2. Ownership over a sizeable amount of cultivable land
3. Place in the local caste hierarchy (a reasonable high place)
4. Numerical strength
5. Political clout
6. Access to Western education
7. Jobs in the Administration

The hierarchies of caste are both temporally and spatially variable changing the one in a dominant position. The idea of Srinivas initially was that "ritual aspects decide a dominant caste". Nevertheless, in

the post independent and welfare state era, he found secular aspects influencing ritual hierarchy and the general caste hierarchy. This is meant by the factors such as the non-dwija communities and non-brahmanical caste having access to Sanskrit scriptures and understanding of religious ethos. For Srinivas, secular elements along with westernisation open the doors for the low castes to move upwards.

Acc to Luis Dumont, ritual significance has no role to play in deciding what a dominant caste is. Above all, it is the economics that decides dominance of any social strata including in the caste stratification of India.

Srinivas categorized caste into high, medium and low caste based on the general ways of understanding across India. Caste such as Namboodris in Kerala, Chattopadhyas in Bengal, Iyengars in Tamil Nadu, Saryapany in Awadh province can be called high caste. These are generally form the varnas of Brahmin, Kshatriyas and Vaishyas. The middle caste, which as the cultivating castes can be seen variously such as jaats, bhoomihars in Northern India, Vellala and Reddy in Southern India. Large number of SCs such as Chanas of UP, Mala in South India, Aadi Dravida in Tamil Nadu, Mugh in Gujarat were listed as low castes. Extending the discussions on Sanskritization, initially Srinivas proposed that ritually purer caste alone can form models of Sanskritization hence a dominant caste. But later he found that occasionally tribes such as Rajgonds and low castes due to their numerical strength and composition of native population along with access to welfare schemes, western education, jobs in administration and successful occupational shifts by tribes adopting the occupations of certain dwija varnas can become models of imitation in Sanskritization. Initially for Srinivas, nowhere in India the untouchables were dominant. In post 1950s exceptions were drawn from those castes and tribes that took the benefit of welfare state policies. In this context, Srinivas refers to the tendencies of De-Sanskritization and Tribalisation.

As the dominant caste is a local phenomena its influence reduces as one moves from village to a regional and national level. Accordingly, Srinivas opined that Caste in general and dominant caste in particular in an empirical reality of rural India. Its functional presence varies from village to village and across regions. At the National level, primary due to religion based statistics, Hinduism becomes a dominant entity, replacing caste.

The studied by Andrew Betterly, comparing different Lok Sabhas from Independence to the NDA regime provided statistics of how caste can play a role based on the political party in rule and the ideas of "secularism and pseudo-nationalism". During the NDA rule, he found a larger presence of Brahmanical representation, which acc to a few was only a coincidence.. For Srinivas, dominant caste can be a phenomena irrespective of locally dominant religious group. Such an idea found in his later writings refers to the possibility of non hindu groups such as Syrian Christian in Kerala, Sikh communities in Punjab and Parsis as possible dominant castes.

Role of Dominant caste

- Dominant caste often act as reference models to the low caste groups. The lower castes imitate their behaviors, ritual patterns, customs etc to attain a dominant caste status.
- Dominant caste of particular regions act as watchdogs of pluralistic cultures. They play a role in setting norms and regulations for friction free social life. Each caste has its own caste panchayat to settle disputes among its members at the village level. The high caste panchayats have a wider scope of settling disputes across the castes and pick up the unresolved disputes in the other caste councils voluntarily.
- Dominant castes are the main power holders who establish contact with the outside govt officials, elected representatives and political leaders
- Dominant caste because of their position have a possibility of exploiting the developmental processes for their own advantage apart from they having a possibility of accelerating the socio-economic developments in the region
- Traditionally, the primary functions of pronouncing judgements, protecting societal values, lied with the dominant castes. In the recent past, factors like community development programs, land reforms, democratic elections and modernisation have an impact on the power of dominant caste. For Srinivas, the higher position of dominant caste still is a reality though in terms of volume and quality of power there is definite fall giving way to economic and class elements having a say. Srinivas disagrees with Luis Dumont that ritualism and classical caste status are the aspects of the past.

Some of the important field studies about dominant caste includes

1. K L Sharma studied Brahmins in the villages near Kanpur and found that economically better castes have a chance of becoming dominant. Acc to him, numerical strength and high ritual status are occasionally over powered by the economic status.
2. Wiser's study 1963 in the villages of UP esp Karimpur, He found that Brahmins of Karimpur are considered dominant due to the larger land holdings
3. Study of Oscar Lewis 1955 - Village India book, mentions Jats of Western India controlling other castes including Brahmins as they control means of economic production.
4. Srinivas study in Rampura village of Mysore state. It is not necessary for a high caste to become a dominant caste. For him, though which caste functions as a dominant caste is a regional element across the villages, dominant castes perform multiple functions. In his study of Okkaligas of Mysore state, he found that there is a master and client relation between the land owning and other castes. He introduced a description of Agrarian social structure (hierarchical arrangement of different castes based on access to land) in the description of Okkaligas as a dominant caste. His presentation resembles the Jajmani system as was explained by D N Majumdar in his study of villages of Punjab
5. For Srinivas, there can be a categorization of regions based on dwija caste dominance or low caste dominance. This idea is currently developed by Susan Anderson where she compared occurrence of poverty and opportunities of economic prosperity for the low castes in such regions. Acc to her, regions with dwija caste dominance, present both, ritual and economic hurdles for the low castes. In the regions with low caste dominance, the lower castes can become dominant if a political and welfare gains can be properly played.

Acc to Srinivas, the role of any dominant caste can be observed across social, economic and political fields. In the social field - the tolerance of a dominant caste can be understood by the way it can accommodate the low castes and middle castes in the ritual activities esp in the light of modern legal systems. Srinivas refers to the voting behaviour and the patterns of political mobilization of caste in explaining the role of dominant caste in political field. He agrees, that with changing times, certain regions started to find the backward caste increasingly becoming dominant caste. In this context, he provided different models of sanskritization such as Baidhya model, Kshatriya model, Shudra model and tribal models. He thus provided a concept of understand how different regions are trying to move up in the local social hierarchy with caste as a deciding factor.

Critical Appraisal:

1. S C Dubey's study in Shamirpeth village - Acc to him, entire caste cannot be dominant. Political power generally remains concentrated with a few dominant individuals. (mentioned in his essay Dominant Individuals, 1961)
2. Acc to Robin Fox, it is only a few families or lineages that exert dominance which is transmitted through traditions to the successive generations.
3. For Roy Burman, a few dominant communities within the so called dominant caste exhibit dominance by the virtue of economic resources and control over social and political factors. Such communities may be lineages or clans or specific regional variants of a caste group
4. Acc to Harrison (in his book India and its most dangerous decades) and A C Nair from his study of Maharashtra opined that dominance can be specific to lineages and specific to regions and specific to time. This in a way explains with historical references the idea of M N Srinivas i.e. dominance of a caste is a spatial and temporal element
5. Chauhan's study in western India refers to a single family dominance that is dubbed as a dominance of a caste
6. Alan Beals studied Namhathi village of Mysore. Dominance in a village is generally decided by the power of the factions that is exhibited by successful martial actions.
7. Ghanshyam Shah's study of 1985 of the Kshatriya groups of Gujarat and Nadas of Tamil Nadu and Sardar Kurmi Kshatriyas of UP refers to the caste association that exerts their dominance through either sharing of fruits of development or addressing the needs of the disadvantaged in their castes or by resolving disputes across caste groups.

All these criticism considered that entire caste is never dominant but it is only the segments therein. For Srinivas, these criticisms provided additional field studies and models within the concept of dominant caste only to strengthen his explanations of social change in India.

SANSKRITIZATION

Concept of Sanskritization was proposed by Srinivas to explain social change in India. Initially, the term Brahmanization was used when he believed that Brahmin was the highest in the caste hierarchy. His initial definition was "The tendency among the low caste to move higher in caste hierarchy in a generation or two by adopting vegetarianism, teetotalism (non-alcoholism) and by Sanskritizing one's rituals and pantheon" This definition was later referred to as Brahmanisation.

His later definition "A process by which a low Hindu caste or tribe or other groups change their customs, rituals, ideology and way of life in the direction of a high and frequently twice born castes. Generally such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally given to the low castes."

The concept was proposed to explain social change in India and caste mobility. Based on regional variations, Srinivas proposed different models of Sanskritization:

Brahmanical Model:

Vegetarianism, giving up widow marriages, wearing of sacred thread upanayna, teetotalism, following the concepts of purity and pollution, preference for a son, etc are emulated. Srinivas, from his study esp in South India, referred to certain castes that were successful in Sanskritization. Ex. Lingayats of Karnataka, Smith of South India who called themselves "Vishwakarma Brahmins" adopting Brahmanical rituals and rejecting food from the Brahmins challenged Brahmanical supremacy.

Kshatriya model:

Generally, Upanaya limited non-vegetarianism, occupational shift, giving up widow remarriage, dressing pattern were imitated. In kshatriya model, Srinivas refers to two ways of claiming of Kshatriya status

- A proper Kshatriasation with a changing ways or life along with or otherwise of occupational shifts
- Mere occupational shifts and gaining political power without the cultural elements of Kshatriazation.

Rajgonds can be given as the best successful example of the latter variety.

The other examples given by Srinivas include:

- The Gadariyas of UP, traditionally shepherds, adopted Kshatriya lifestyle with occupational shift to being soldiers.
- Noniyas of Gujarat the salt miners claimed kshatriya status with land grants an occupational shift.
- Mudaliyars, coorgs and Nadars of South India claimed Kshatriya status initially by economic and political power, succeeded by ritual imitation.

Certain tribes acquire political power and with a minimum of formal Kshatriization claimed higher status such as Pottidars of Gujarats, Khatri of Punjab and Morwars of Tamil Nadu.

Vaishya model

It mostly resembles the Brahmin model in the aspects of rituals and food habit. This model was mostly accessible to the low castes as it incorporated all the artisans traders and the forming groups.

Ex Teli of Odisha, who were traditionally oil extractors,

Veldara of Souther India who are farmers and Bamboo workers. They by emulating a similar occupation from the Vaishyas of the region could claim a higher status.

Initially, Srinivas believed that by emulating dwijas, Shudras and Tribes could get Sanskritized.

A large number of tribes including Bhils, Oraon, Meena Santhal munda gond tharu, etc.

imitated the local dominant castes. Srinivas later accommodated Shudra and Tribal models in the preface to the book "The caste and economic frontiers" written by Bailey. He provided examples such as a Laundrymen of western UP emulating the neighboring tribesman, facilitating the entry of the tribe into the mainstream

In tribal model, he refers to the tribes of Tamil Nadu and North Eastern UP where the low caste in an attempt to change their economic status and lower social status adopted purer occupations and imitated the tribal way of life. Bailey in his later writings, described the Southern Indian examples to be unique. Ex the Todas were imitated not in terms of Tribal way of life but in their cosmopolitan living and modern occupations.

Srinivas cited both ritual and secular practices that were emulated. Ex. Rituals such as vegetarianism, teetotalism and marine ceremonies. Institutions like practice of divorce, child marriages, secular aspects such as the Kshatriya practices in the north eastern UP such as beetle chewing and ornamentation dress pattern, use of Hookah. Ideas and values based on Sanskrit texts such as karma, moksha, punarjanmas along with Sanskrit names and adoption of gotra.

Results of Sanskritization

Simply by emulation, lower caste or tribe cannot attain a higher social status. Occasionally, the result can be further oppression of the emulating caste. (Acc to Harold Gould) Vishwakarma Brahmins in the Mysore state experienced a further deteriorated position in the local caste hierarchy after trying Brahmanization.

In the Ramnad district of Tamil Nadu, Srinivas referred to the dominant caste of Kallar imposing a list of prohibitions on the Harijans who tried to Sanskritize themselves using the benefits of welfare state.

For Srinivas, the opposition to Sanskritization from the dominant caste can result in violent suppression of the lower caste. It is here one can consider violence as an initial positive outcome of the social friction emerging from the efforts of Sanskritization

Similar to several other concepts, Srinivas proposed Sanskritization to explain social change and mobility. The concept was criticized for its narrow scope and applicability only to Hindu castes. It did not cover the non-sanskritic segments of the country such as the Sikh model of Punjab, Sufi model of UP. But acc to Srinivas, the concept of Sanskritization was proposed considering the major Indian population nevertheless it can be extended to the non-Hindu groups that may be functioning as locally dominant castes or communities Initially for Srinivas, untouchables cannot enter the mainstream hierarchy through sanskritization whereas the later studies of low caste temple entry movement, Lingayat movements etc, made Srinivas accommodate untouchable in the process of sanskritization The concept was criticized for not accommodating influence of western rule and culture in molding Indian society and culture. In response to this, Srinivas proposed the concept of westernization. The two concepts are now considered to be working together complementing each other in bringing social change in India.

[Video 40 - Lecture 37]

[Westernisation and Jajmani System] Mail number 31

WESTERNISATION

The concept of Westernisation was introduced by M n Srinivas in response to the criticism against the concept of Sanskritization. In the book Social Change in India, he defined Westernisation as the changes brought about in Indian society and culture as a result of over 150 years of British rule with the term incorporating the changes occurring at different levels such as technology, institutions, ideologies and values

- In regard to technology, Srinivas presented the technologies introduced in Agriculture, industrialisation and transportation. This has led to emergence of new classes along with the existing

M N Srinivas

Book: Religion and society among Coorgs of South India 1952

Book: Social systems of Mysore village

Book: Dominant caste of Rampura

Book: Caste and other essays

Book: Social change in India

Book: Social change in Modern India

Book: Remembered village

- ☐ Assignments:
 - ☐ Comparative approach in APL
 - ☐ Tylor and Morgan
 - ☐ Criticism of classical evolutionism
 - ☐ Factors associated with arrival of Civilisation (Lecture 26)
 - ☐ Relevance of Purushartha (Lec 32)
 - ☐ Modernisation as mechanism of social change (Lec 36)

- ☐ Question: Need of gender neutral legislations in India
- ☐ Question: Interplay of Sanskritization and Westernisation as mechanisms of social change
- ☐ Evaluation of Protection from Domestic violence act
- ☐ Dowry Prohibition acts and recent amendments

concept of Sanskritization. In the book Social Change in India, he defined Westernisation as the changes brought about in Indian society and culture as a result of over 150 years of British rule with the term incorporating the changes occurring at different levels such as technology, institutions, ideologies and values

1. In regard to technology, Srinivas presented the technologies introduced in Agriculture, industrialisation and transportation. This has led to the emergence of new classes along with the existing caste system. Within agriculture the British introduced plantation agriculture and mechanised farming. They, according to Srinivas, had dual influence on village India. Ex. Plantation agriculture helped the land-owning Vaishyas to emerge as a class above Brahmins and just below the British. It has created a new hierarchy of varnas with British as the reference group. Srinivas' study in Mysore, referred to the Brahmins who divided themselves into Vaikdikas and Laukikas. Laukikas are those who shifted to secular jobs along with changing dress patterns, using new means of communication and transport, resulting in reducing caste distance. This in a way strengthened Sanskritization i.e. the proximity between Brahmin and other caste gave a confidence to the low castes that the gap can be reduced. According to Robert Lancer, though westernisation was seemed to have propagated nationalism, it was accompanied by revival casteism, linguism and regional consciousness. In this sense, westernisation exhibited both positive and negative influences.
2. In terms of institutions, Srinivas examined the British influence on the existing institutions and their role in creating new institutions such as a modern army civil service, new educational institutions oriented towards the emergence of a middle class. The new educational institutions delivered secular education open to all castes unlike the traditional education. This led to temple entry movements and assertion of rights by backward castes in the later times. According to O'Malley, the institutions in the context of westernisation can be studied under the titles of legal institutions, social institutions and political institutions. According to him, westernization led to discussions such as stress on equality and consciousness of injustice. Practices such as sati, untouchability, child marriage came to be questioned.

Among the social institutions, institution of marriage, endogamy, dowry found new interpretations and questions. Srinivas provides reference of certain Brahmin groups in Mysore where western-educated Brahmin boys shifted to dowry from bride price. It is here that westernization as seen as a blind imitation of anything western without rationality. With regard to political institutions, the British introduced ideology of democracy giving impetus to numbers. A study of Ramnagar village brought out untouchables getting Sanskritized with the help of westernization which includes western education, new jobs in addition to the new found democracy. In this context, Srinivas brings together Sanskritization and westernization. It can be established that the elements of Sanskritization and dominant caste such as numerical supremacy, western education, jobs and administration are directly linked to westernization.

With regard to ideologies and values, Srinivas opined that Humanitarianism and equality were the basis of westernization. Humanitarianism was reflective in Christianity and the missionary work. This is when Christianity is considered to be the given of westernization. Srinivas, in his discussions also brought out the darker side of the missionary zeal to conversions.

Westernization brought change in the food habits, consumption patterns, use of new metals in the daily life. Among several castes, Brahmins experienced highest change in the daily life due to westernization. Srinivas referred to the secular influences of westernization. Unlike Sanskritization, westernization influenced Islamic, tribal and other groups such as Parsis. A few well-read Muslims led movements of westernization to bring up the backward Muslims.

- Among the Khonds in central India, westernization created high castes, who emerged as competitors to the local dominant caste such as thakurs.
- In the study of castes of UP, Harold Gould referred to Westernization facilitating change in occupation and land grants from the British bringing new competitors to the existing traditional land-owning communities.
- Bernard Kohn studied the social status of the lower castes such as Chamhars and Nayis due to migration and western education. According to him, migration to urban areas changed the identity of such castes. Bernard Kohn agrees with M.N. Srinivas that Sanskritization and westernization are parallel processes which are complementary to each other. In some cases, the lower caste might choose westernization instead of Sanskritization because the latter has no assured result. In addition, westernization provided a new goal and a way forward for the dominant castes.

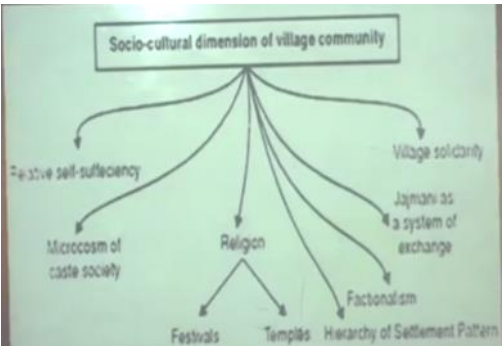
Limitations of the concept of Westernization

According to Robert Lancer (based on the studies of middle eastern societies) the concept of westernization as given by M.N. Srinivas has a narrow scope. It did not incorporate the Russian, Turkish, Japanese and the west Asian influence on several Indian segments. He presented the models like the Arab model, the Chinese model of social change. Srinivas was criticized for failing to foresee the influence of emerging powers such as USA, Australia and New Zealand.

The ideology of westernization does not incorporate rationality. This has necessitated social APs to depend on the concept of modernization. To sum up, Sanskritization and westernization have been two ways of social progress which occasionally intersected each other and strengthened each other. Srinivas disagrees that westernization begins with the end or failure of Sanskritization, both have their own relevance based on the cultural and temporal setting.

- ☐ Question: Need of gender neutral legislations in India
- ☐ Question: Interplay of Sanskritization and Westernisation as mechanisms of social change
- ☐ Evaluation of Protection from Domestic Violence Act
- ☐ Dowry Prohibition Act and recent amendments
- ☐ Hindu Inheritance Act 2005

Industrial Nomadism : Kind of ill treatment meted to the tribal people because of the mainstream young men migrating to tribal places in search of jobs



JAJMANI SYSTEM

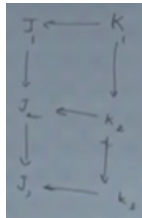
Definitions:

Wiser	Inter familial system with inter caste relations
Harold Gould	Jajmani system is patterned on superordinate and subordinate relations between patrons and suppliers of services



Landowning caste is at the centre and all other provide him services

Jajman	Receiver of service
Kaim	Serving community



[Video 41 - Lecture]
[Jajmani system, NMS Complex and Sacred Complex (From AN02)]

S C Dube considers Jajmani system as one of the three primary characteristics of Indian village, the other two being village political system of Panchayats and modern factional politics. Dube being political scientist mostly reflected on the political systems of rural India. When many others examined Jajmani system from a traditional, ritual and economic perspectives, he considered this mostly as a political entity akin to Potlach systems as were presented by Needham in the study of redistribution as means of economic exchange in pre-agricultural societies.

It is a system that is inter familial with inter caste relations. Acc to Harol Gould, the system is patterned on the super ordinate and sub ordinate relations between patrons and the ervice providers. Though this system was existing since the ancient times, the formal nomenclature of Jajmani system for any intercaste interfamilial, inter generational more or less permanent relation was given by Wiser. He described this ystem in his book "the Hindu jajmani system 1936, based on his study in Karimpur village os UP.

This concept was one of the major efforts by the American APLsto descrobe Indian society in addition to those of Greater- Little tradition, Universalization-Parochialisation and Tribe-Caste continuum. The rest of the concepts, other than Jajmani system aimed at studying social change while this concept dealt with costi al structure of village in India. Urban tradition was not inherently a part of Jajmani system, it was only considered as a chief mechanism that had brought change in the age old Jajmani system. The focus was on narrating the coherence and interdependence of caste groups that presents an intergenerational organic self-sufficient nature of rural social structure.

Wiser named the patron as the Jajman and the serving individuals as Kamins. These terms have been largely in use in several Northern Indian regions. Initially Jajmani system was considered in the context of relation between land owning communities (families and caste) an the Purohit community that maintained intergenerational relationships. In later times, such a relation incorporated all other serving castes.

Sociologist	field study
D N Majumdar	villages of Lucknow dt.
Kathalene Gough	Tanjore dt & UP
Wiser	Karimpur, UP
S C Dube	Shamirpet, Hyderabad
P. Kolenda	Khalapur, UP
Oscar Lewis	'Study of jajmani system in North Indian Villages'
Opler&Singh	'Investigations of jajmani system in Eastern UP'

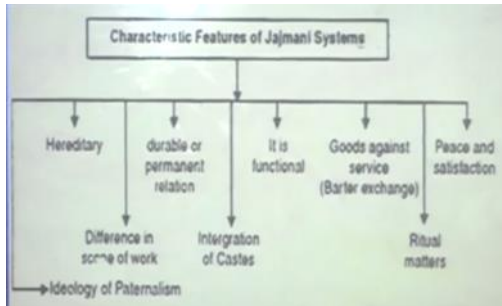
These studies indicated that a system that functioned almost on the same lines existed throughout rural India with diff nomenclature. Acc to Wiser, though it mostly prevails in rural India, in the pre-British times it existed even in Urban India, confirming evolution of such a system from traditional agrarian society. A detailed functioning Jajmani system was presented by D N Majumdar in his work caste and communication in Indian village 1962. His study linked Jajmans with the entire cross section of castes and village,. He found that the serving families were generally paid in kind by the land owners, who behaved in a paternalistic manner. Sociologists such as Kolenda, Herald Gould, D N Majumdar, N S Reddy, Beidelamn, Iravati Karve presented features of the system as:

1. It is a relation bw land owning and artisan castes. The land owners can be Thankurs, Rajputs, Brahmins, Okkaligas or even a backward community that might be owning land or irrespective of occupation seeking the services of th other castes (Abbe dubois's study of Kerala referred to Brahmins as major land owners) The land owners patronage village craftsman by regularly buying craft ware estb a creditor-buyer relation.
2. Jajmani relations acc to dube are bw fixed families and involve economic rights that cannot be transferred. But Majumdar's study indicated that on mutual agreement rights can be transferred. If a Jajman's family splits, the rights are distributed among the sons of Kamin family.
3. Payments in mostly in kind such as food grains. In addition, Jajman provides protection to Kamins. The study by Orenstein in the villages of Punjab, he refers to the flexibilities in offering services by the artisans and village officials, he found that occasionally a single Kamin family might be serving more than one villages and several Jajmans. (Village watchmen or security guards)
4. Jajmani relations acc to Majumdar extend to ritual, economic and political aspects. With the introduction of modern democracy, the major land owing economically prosperous and ritually higher Jajman families became the major beneficiaries.

The functions of the system are summed up as:

1. Acc to Edmund Leach the system maintains and regulates division of labour and economic interdependence of caste
2. For Wiser, it serves to maintain, Indian village as a self-sufficient community
3. For Herald Gould, it distributes agricultural produce in exchange of menial and crafts services

4. Acc to Bedelman, it maintains prestige of higher castes and provides a stable labour supply.

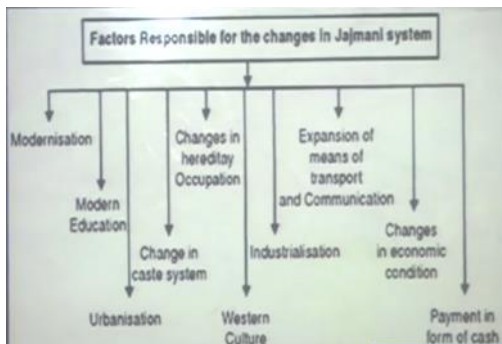


Exploitative nature of Jajmani system

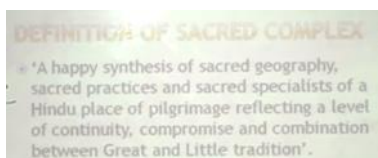
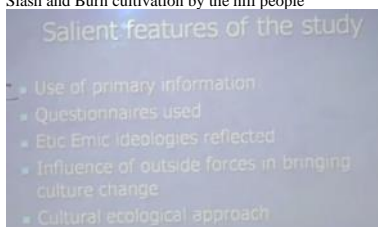
Traditionally , the system served the basic economics of rural India consisting of both, exploitative and protective elements. A huge volume of literature addressed exploitation by the land lords. Their appeared a difference of opinion in certain thinkers such as Beidelman, who considered that though Kamins are exploited by Jajmans through lesser payments, there are definite instances of Jajman facing situations of rejection of services by the Kamins. For Majumdar, Jajmani system that functioned on the lines of feudalistic land lordship resulted in bonded labour. Acc to Oscar Lewis, the suppression of lower castes gave no choice for Kamins to escape from the coercion leading to increased rural poverty

Most of these views were opposed by Herald Gould and Kolenda. Acc to them, Kamins are not totally dependent on a single Jajman as they are free to sell their services to other Jajmans and villages. Exploitation of Kamins and of Jajmans could be dealt with in the caste councils (most often the council in dominance would prevail the rest of the councils)
The protective link between Jajman and Kamin is more real than simply being paternalistic. The system helped continuation of rural cohesion for a long-time 4. Interdependence of caste assures constant income and the system prevails not simply due to economics but as a major social requirement of adhering to purity and pollution principle

In the recent past since the extension of land reforms initiative, access to land became caste free and exploitation by the landlords was substituted by positive dependence between the castes.



Slash and Burn cultivation by the hill people



- ☐ V D Sharma's book Dalits Betrayed
- ☐ Assignment: NMS complex. Its utility in contemporary times.
- ☐ HD Sankalia & Tribe Caste continuum from Mail number .. and Marriage payments from AN03

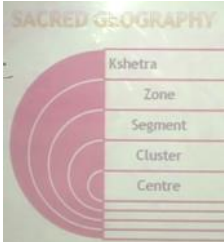
OTHER STUDIES ON SACRED COMPLEX

Saraswati

- » The Holy Circuit of Himsar
- » Temple organisation in Goa
- » Myth and Reality of a Classical Cultural Tradition

- » The Sacred Complex of Ratanpur- Jha
- » Lingaraj Temple: Its Structure and Change: Mohapatra
- » Chamundeswari Temple: Morabti Goswami
- » Tarakeswari Temple: Chakravarti

Sacred Complex is a combination of:



Secular geography surrounds Sacred Geography

[Video 42 - Lecture 39]
[Chenchu tribe, Definition of Tribe, Tribe Caste Continuum, Caste Mobility]

Tribe Caste Continuum

TRIBE

Definitions

Andre Beteille	A society having a clear linguistic, cultural boundary and <u>economically self-contained</u> unit.

- Chenchus
- No dowry earlier
 - Husband drinks 'sarai' (alcohol) so family depends on woman
 - PRA techniques to learn what they really want before making any scheme
- ☐ Question: Define PVTG, distribution, developmental programs

M

Indian Tribes and their Problems

03 August 2018 11:50 AM

Problems of Minorities

03 August 2018 11:50 AM

APL Theories

02 August 2018 09:57 PM

Freemantle, West Australia	<p>Fisherman community</p> <p>Ritual : Bringing statue of the virgin called the "The Blessing of the Fleet"</p> <p>Reason given by fishermen : To ensure good luck. So that Virgin Mary protects us.</p> <p>Functional APLs : It's an excuse to provide social cohesion. It provides sense of confidence so equipping them to deal with situations in a better way</p> <p>Interpretative APLs: Interprets the fisherman's eulogizing the Virgin Mary as their mother. [So he looks at deeper meanings and significance]</p>	<p>Symbols</p> <p>Virgin Mary statue</p>	<p>Function</p> <p>SOCIAL COHESION</p> <p>CONFIDENCE BUILDING</p>

Newspaper one liners

28 July 2018 09:06 AM

GENETICS	Those with a malfunctioning FOXP2 gene have been found to have severe speech defects

In Search of Ourselves

07 August 2018 08:09 AM

1	
2	
3. Theories	STRUCTURALISM